The ARYAN PATH

Vol. V. APRIL 1934 No. 4.

CONTENTS

	PAGE
FETTERS OF DESTINY	201
PURE RACE VERSUS MIXED RACE—*By R. L. Mégroz*	204
THE STIGMATA ENIGMA—*By George Godwin*	209
A NOTE ON THE ABOVE	212
A CROSS OF LIGHT—*By Geoffrey West*	
I. THE COMTE DE SAINT-GERMAIN	214
II. CAGLIOSTRO...	218
III. LOUIS CLAUDE DE SAINT-MARTIN	223
IV. MESMER...	227
THE DOCTRINE OF THE BRAHMA SUTRAS—*By R. Naga Raja Sarma* ...	231
MY NOTE BOOK—*By A. R. Orage*	237
NEW BOOKS AND OLD—	
INFLUENCE OF INDIAN THOUGHT—	
I—*By J. D. Beresford*	241
II—*By Max Plowman*	245
REVIEWS—*By Charles Davy, Erica Fay, Sir John Harris, Lady Hosie, N. Narasimha Moorty, Mahendranath Sircar, Margaret Smith, A. R. Ubsdell*	247
THE LAST QUARTER OF 1933 IN THE U. S. A.—*By Irwin Edman* ...	257
CORRESPONDENCE—	
THE SWASTIKA—*By S. V. Viswanatha*	261
ENDS & SAYINGS	263

51, ESPLANADE ROAD - - BOMBAY, INDIA

THE ARYAN PATH

51, Esplanade Road, Bombay, India.

CONTRIBUTIONS:—Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margin, and copies should be in all cases retained by the writers, as no manuscripts are returned.

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

CORRESPONDENCE:—Letters from subscribers and readers are welcome, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or if of sufficient general interest, in the pages of THE ARYAN PATH.

SUBSCRIPTIONS:—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than six months, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH. Price: In India, single copy Re. 1; per annum Rs. 10. In Europe, single copy 2*s.*; per annum £1 or equivalent. In America single copy 50 cents; per annum $ 5; post free.

THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B's *Theosophist* and *Lucifer*, and W. Q. Judge's *Path* as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for March 1934

"Our Cycle and the Immediate Past"
"W. Q. Judge in India"
"Three Ideals" (U. L. T. Lecture)
"Who Caused the Bihar Earthquake? God or Man?"
"Outraging Religious Feelings"
"Two Suicides and Theosophical Students"
"Religion of To-day"

Price: As. 2. Annual Subscription: Re. 1, 2s. or 50 cents post free.

ॐ

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence.*

THE ARYAN PATH

VOL. V APRIL 1934 No. 4

FETTERS OF DESTINY

The following is the closing portion—taken from a stenographic report—of a lecture on "How Can Man Defeat His Destiny?" —delivered before the Sassoon Mechanics' Institute, Bombay:—

The seeds of destiny develop from within without, in the soil of our civilization. This implies country, race, family. The Soul with its seeds is not born into a particular family, country or race by accident or by chance. It is *attracted* to its own circumstances and surroundings. What we call obstacles arising from our circumstances are but the necessary resistances offered by the soil to the seeds of destiny. This teaching that our circumstances, our bodily and other limitations, are our own self-made destiny, has been wrongly applied and large numbers of people, in the name of contentment and resignation, sit down with folded arms and say: "Karma, Kismet, Fate!" There is truth in the charge levelled against India, that its present fallen condition is largely due to the misunderstanding and the misapplication of this doctrine of Karma or destiny. Such an attitude is wrong because it overlooks the aspect of present exertion, self-choice and use of free will. And that brings us to the very important practical teaching —the central teaching of our subject: DESTINY MANIFESTS ITSELF IN TERMS OF EXERTION.

In our destiny we have good and bad aspects, strong and weak forces. These aspects and forces precipitate themselves in our lives through our present actions. It is possible to starve out the evil forces of destiny by abstaining from evil actions in the present. It is also possible to bring out the beneficent forces and aspects by the performance of righteous actions. Exertion and destiny are like positive and negative electric-

ity; exertion is positive, destiny is negative. At any given moment, in any particular situation, the descent of fate depends on what we choose to do now, and how we exert ourselves to fulfil that choice. Without present action past destiny cannot show itself. Hour by hour, in act after act, we make a canal for the good waters of destiny to flow into. Similarly, hour by hour, we can build a dam to prevent the dirty waters of destiny from drowning us. This philosophical principle is highly practical and on its understanding and correct application depends the answer to our question—How can a man defeat his destiny?

All men and women instinctively recognize that they must do righteous deeds—unselfish, and kindly and just; and yet they are not able to act thus. Selfishness, egotism, greed overpower us. The sins of omission and commission are numerous as well as varied. We saw that our destiny has two aspects, good and evil, and has three constituents, mind, character and body. Our present exertion must be in connection with these three things and also must have a dual aspect. We must commit good acts; we must omit evil ones; thus we make room for the good aspect of destiny to manifest, and prevent the expression of the evil aspect. But both these processes of commission and omission must be deliberate. We must deliberately eschew wrong; equally deliberately must we do right. And these two deliberate actions must be in reference to the three seeds of mind, character and body.

This brings us to the exercise to be daily done; not spasmodically but regularly, with the purpose ever kept in view, the defeat of evil destiny. Three fetters have to be broken; three ornaments have to be secured. The fetters of mind, character and body are acts to be omitted; the ornaments are acts to be committed. The fetters are for the thieves of Nature, the ornaments for her Kings. Many are the thieves of Nature; people like ourselves are neither thieves nor Kings; we fear the robber and seek the royal company. What are these fetters and ornaments?

The fetter of the mind is its disposition to continue as a prisoner of Kāma—desires and passions. Our cravings and ambitions imprison our minds, nay more, exploit them. The ambition of the man of business imprisons and exploits his mind; our fears and hopes, our loves and hates, act as heavy chains on our mind, and disable its returning to the freedom of its own estate. The soul must instil into the mind courage to fight and defeat the enemy of passions and desires; for that purpose the mind must be made to recognize its abject slavery to desires and passions. We must present the mind with the shining jewels of divine ideas—noble, liberal and cosmic. Of these shining jewels of high thoughts a crown must be made, for our mind must be the crown of the Soul who is the King. Hence daily study, constant company of high thoughts and liberal ideas, association with holy and learned

men, are necessary.

The fetter of character is the sense of possession inherent in most people. Not only the wicked, are greedy and competitive; the good also are charged with that feeling of greed. The ornament of character is philanthropy. Fight and defeat your sense of possession by cultivating philanthropy. But do not misunderstand; it is not the giver of money only who is a philanthropist, often he is not! The real philanthropist begins with thoughtfulness and good will in small affairs. Personal attention to the woes and difficulties of others, personal help rendered, personal advice given—in such seemingly small acts of good will the true philanthropist is born. To write a cheque from our surplus funds is easy enough; to think and feel for our neighbour is very difficult. Philanthropy is the ornament of character. If mind is the crown of the Soul, philanthropy is the sceptre. The authority of the King is never in the rod of punishment, but in the wand of philanthropy. Without philanthropy we cannot be just, for then justice is robbed of mercy.

The fetter of the body is in its personal separative aspect, with which we identify ourselves. People say, "I am a man," "I am a woman"—we are not; we are Souls, human Souls; or "I am Hindu or Parsi, I am Indian or European," and so on—this it is that makes the fetter of the body, a hard iron chain very difficult to break. That is taking a personal view of the body. How shall we defeat the destiny of the body? By cleansing it of all its personal separative tendencies; by clothing it in the royal robe of humanism. Our body is first and foremost a *human* body, not an animal rupa. To be human we must be humane. To don the robe of humanism, that is the third thing we must do.

And now we have answered the question—How can man defeat his own destiny? By fulfilling it.

Make of your body a human body; have philanthropy and good will as the basis of your character; fill your mind with great ideas which have ever moved men and masses of men to righteousness. Thus we defeat the evil destiny and fulfil our dharma—to be human, to be man.

Our heritage is royalty. Forgetting that, we have become exiles from our spiritual kingdom, we have become untouchables, eating the carrion of pride, living in the filth of selfishness, greed and fear. But, untouchables as we are, if we take courage, we see that there are the Royal Fathers of the Race, the Compassionate Sages who encourage us, inspire us, to walk out of our present degradation into the joy of knowledge, of altruism, of brotherhood. So let us all endeavour to defeat our destiny by fulfilling it. Let us never forget that in the midnight darkness of failure there is the herald of the dawn of success. Feel the power of Royalty within your heart and triumph will be yours.

PURE RACE VERSUS MIXED RACE

WHAT DO WE KNOW ABOUT IT?

[R. L. Mégroz, who is one of our early contributors, writes this month on the thorny subject of mixed races. There are two broad methods of regarding the problem of races. The scientist relies entirely on physical characteristics when he determines race; that is the "outside" view. The Theosophist who holds that the physical body is but a tabernacle for the inner man, looks at the matter more from the point of view of the spiritual, mental and psychical development of that "inner man"—the thinker, the Ego that dwells in the body. Each race offers the means by which new powers may be developed. The degree and manner in which the spiritual, mental, and psychical aspects of Man are active on this, the physical plane, determines to what race he belongs. In *The Secret Doctrine* (II, 249), H. P. Blavatsky writes regarding racial divisions:—

"Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or 'Creators' were all divine beings—though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties."]

The problem of race in relation to the world's condition to-day rarely evokes any statement in print so suggestive and helpful as that which I read in THE ARYAN PATH for last January. In the course of a note replying to Dr. F. Otto Schrader about German nationalism, the Editors observed:

> It would be manifestly unfair to arraign the German people for race prejudice, because, unfortunately, that feeling sways most people in the world either consciously or unrealised by themselves.

They then made a distinction between the deliberate adoption of race prejudice as a national policy and the common feeling of prejudice which is recognised only as something unworthy.

While it is true that nearly everybody feels racial prejudice (not least the Jews who complain so much of it in others), I do not think that the Germans are the only people who attempt to justify this irrational feeling. I shall have occasion to refer to the "Anglo-Saxon" racial egotism in the course of the argument that I wish to present now, but I am sure other peoples have their own forms of this egotism. What I have said already will not be taken amiss by readers of either German or Jewish race if they realise how strongly I am opposing this foolishness which is wrecking the world.

Here is the core of my argument. We have been told over and over by demagogues, by cardboard

"dictators," by shoddy historians and shoddy philosophers and economists, that the world's ills are fundamentally economic, and can be cured by this, that or some other nostrum. In so far as all this propaganda has encouraged a greater number of people to enquire into the meanings of the economic jargon, it is useful, for it will lead eventually to a return of enlightened common sense and a fresh application of the idea that the function of government is to bring the greatest good to the greatest number.

On the surface it appears that the almost universal tendency is towards intensified nationalism, but there are signs that the tide must now recede or else swamp what has not yet been destroyed of western civilisation. I have come to the conclusion also that the most urgent and most neglected problem of civilisation is not economic at all. Although economic experts notoriously differ in their diagnoses of a troubled world's malady, their concentration in the last few years upon vital material problems has perhaps already created that pool of instructed common sense in the publics of the world which is necessary to reconstruction.

All that is wanted, say both the "visionaries" and the "practical" people, is peaceful security; but this goal, fifteen, sixteen years after the "Great War," seems further off than ever. And why, if it is not because of the intrusion of deeper political passions that are racial rather than national?

There are signs in all parts of the world, literally "from China to Peru," that the subterranean activity of the volcano of racial antagonism is increasing and must threaten whatever international peace may be temporarily established on economic and national agreements. We are just beginning to realise the direful possibilities of confusing national with racial problems in India and Africa, and the present state of Europe; and conditions in the Far East, and in the Americas are not exactly reassuring.

If guidance is sought from any of the experts we find that there are no co-ordinated studies of the world's racial problems at all, but only isolated and frequently contradictory evidence from psychologists, ethnologists and the specialists in eugenics, who have seriously neglected the most urgent problems of race.

At the last British Association meeting I heard one scientist utter a warning that no white policy of "indirect government" (which has long been a fetish of western policy) in Africa, can be successful in the long run. The setting up of semi-autonomous barbarous states, he said, will in time reproduce the warring chaos of Europe since the middle ages, but on a more primitive level of savagery. Another expert amused his audience by debunking the genealogical trees of ancient families boasting "pure" race. This was published by many journals as a good piece of fun, but I did not notice that any of them saw the serious im-

plications. It is indeed not important whether anybody can trace direct descent from a tenth-century Dane or "Saxon" or an eleventh-century Norman. The undermining of such pretensions may annoy a few snobs but it does not seem to let in the light in adequate quantities.

More important than showing that racial "purity" is almost non-existent is to settle the pressing question whether it ought to be made an ideal. The moment you try to answer such a question you come up against our ignorance about racial values. Even if the question is confined to the limited sphere of the white races—sometimes grouped as Caucasians—there is very little evidence of a trustworthy nature as to the comparative value to civilisation of each of the races, and none as to the desirability or otherwise of mixing them. Whether desirable or not, from any point of view—biological, mental, spiritual—the mixing of the white races has gone on freely since they became settled communities. From the hey-day of the Roman Empire the mixing has become an almost inevitable consequence of material enrichment and increased inter-communication.

Perhaps the case in favour of some degree of racial admixture is sufficiently proved—notwithstanding the failure of science to find a verdict—by purely empirical data. If that vast melting-pot, the United States of America, has not been simmering long enough to yield other than isolated and inconclusive signs of the results of mixing Mediterranean, Scandinavian, Germanic and Slav stocks, there must be fairly conclusive evidence awaiting examination in Europe. A writer who is himself Anglo French (but more English than many writers with English names) may be excused for remarking here that a not inconsiderable quantity of the finest human material in England and the Scottish Lowlands is the consequence of similar racial fusions.

An indication of the constant fusion going on since the Norman invasion is the fact that none of the English royal families has been purely English. Even the word "English" covers Celtic, Germanic and Scandinavian (the Normans were Scandinavian); but if those earlier mixtures are left out of account, we can still trace in available records since the Tudors the widespread results of French and Spanish admixtures. Since the accession of the Hanoverian dynasty in Britain there has been a large influx of Germans. Many of our famous *littérateurs* and scientists belong to families of Latin-Germanic or Latin-Celtic blood; and if one may hazard a guess based on a few instances, the families that were German in origin in modern times have tended to produce individuals of distinction in music and such branches of science as specially involve mathematics, like astronomy and physics. The French and Spanish strains are probably more notable in literature and the other arts, and in scientific crafts like engineering. These are guesses, I admit, although suggested by cer-

tain individuals, whom I do not name because the mention of only a few names would merely increase whatever wrong tendency there may be in my generalisations. The main point is that nobody else can do better, because sufficient evidence has not been collated.

In his provocative and tentative study, "British Genius," Mr. Havelock Ellis noted the probable results of Celtic infusion with the "English" strain, but it was outside his province to pay proper attention to the later important mixtures, and he is necessarily vague about the implication of "English". Some of his tables compiled to show the distribution of various kinds of talent are of highly conjectural character simply because he lacked enough information. And those later admixtures count for more than is generally realised, partly no doubt because many distinguished persons of mixed blood have acquired English surnames through the male line during the past hundred years or so.

But here is one fact, so important and suggestive that it may be considered worth an armoury of lesser facts. The writer was startled (having done a biography on this great man in entire ignorance of the fact) to be reliably told recently that the late Sir Ronald Ross, the poet-scientist who discovered the secret of malaria transmission by mosquitoes while working in India, was the grandson of an Indian Princess. We are so ignorant that we cannot say how much of his genius, or what special quality of it, he owed to this addition to an Anglo-Scottish inheritance. How many other distinguished Anglo-Indian families (the British in India) have what is vulgarly spoken of, in stupid contempt, as "native blood"? When we recall some instances of the more stupid and barbarous type of Anglo-Indian of the recent past, of apparently "pure" Anglo-Saxon descent, it seems desirable that many more such families should get "mixed" blood.

The reference above to German immigrants must have put many people in mind of the German Jews, who have probably almost equalled Germans as immigrants to this country. Modern Jewry resembles the rest of the world at least in respect of its confusion upon the racial issue. A very learned Jewish friend of mine has assured me that it is divided between the orthodox who jealously try to preserve their racial purity and the unorthodox who have adopted racial mixture as a policy. Their view—it is little realised outside Jewry—is not only that mixture with other races must undermine Anti-Semitism in Europe and the United States, but that it is also well justified eugenically. But again it is doubtful if any organised study of the results of Jew-Gentile marriages has ever been attempted or contemplated. And yet the proportion of well-known British families, both lords and commoners, who could supply interesting and valuable evidence, must be, to say the least, much greater than is at present realised.

The empirical argument in favour of some degree of racial ad-

mixture—that is among the Caucasian peoples,—has been employed here for want of the kind of evidence which it is the function of science to acquire.

There is another empirical argument, which leans heavily against the mixing of white and coloured races. It is however full of contradictions, even when it draws upon the big American problem of the Negro and the Whites. Many undesirable types are known to have resulted not only from such mixing in the United States, but from unions also between South African blacks and whites, Indian whites and browns, American whites and browns, and world-white mixtures of whites and yellows. Unfortunately we seem to hear much less about the undoubtedly numerous good types that have resulted from such unions, and the evidence about the bad types seems often to be tainted by the barbarous prejudice that is implicit in the very meaning of phrases like "half-breed," "dago," and even the innocent word "colour". There are Anglo-Saxon backwoodsmen to this day who believe that all other races, including the inhabitants of Italy, France and Spain (who are "dagos" to them), are just a sort of mistake of the Deity. It has not occurred to these fools that many native tribes in Africa can equal their contempt for other races, only the object of contempt is changed to the *lack* of pigmentation.

Barbarous prejudice depends upon ignorance. Science has not yet made coherent and enlightened thought about racial policies possible. But the problem cannot be evaded much longer without disaster. A visit to the slums of the chief British (and of course other European and American) ports will supply anybody with an object lesson on the dangers of racial mixture and the difficulty of preventing it. But it is necessary to remember that the majority of such mixed unions are outside the pale of social approval, and therefore generally between poor specimens of both the races involved. Thus the eugenic side of the argument remains obscure.

There is so much irrational feeling on this subject that I am sure few journals in Britain or the United States would print so candid an article as this, which is a symptom of the necessity for thoughtful publicity.

R. L. MÉGROZ

THE STIGMATA ENIGMA

[In this analysis of the phenomena associated with Teresa Neumann, the much-discussed stigmatist of Konnersreuth, **George Godwin** rightly repudiates the supernatural as an explanation, but gives, perhaps, too little credit to the possible superphysical causes. The reader's attention is invited to the note which follows the article.—Eds.]

The term stigmata is used in medicine, and also for the allegedly supernatural appearance of the wounds of Christ on certain individuals. I am concerned here only with this latter phenomenon.

The earliest example of the stigmata was that of St. Francis of Assisi. It is said that while in his cell on Mount Avernus a seraph appeared to him and produced upon his body the five wounds of the cross, one of which, it is said, bled occasionally. Pope Alexander IV declared that he had seen these marks, both before and after the saint's death, and he may have done so. Whatever the evidential value of old records of the appearance of stigmata, modern instances leave no possible doubt as to their occurrence. The issue resolves itself into the problem of causation.

The case of Teresa Neumann is remarkable in many ways. A poor peasant girl whose whole life has been lived in the tiny Bavarian village of Konnersreuth, Teresa, exhibits the stigmata; speaks in Aramaic—the language of Christ—while in ecstasy; describes accurately the topography of ancient Jerusalem and gives a circumstantial account of the Crucifixion that differs from the New Testament accounts. In addition to these marvels, Teresa abstains from all food and drink, and is said to have done so for more than five years.

The issue is, then, obviously, one between faith and a rational explanation. For those who hold that the long years of misery and illness that have transformed this formerly healthy peasant girl into a chronic invalid are a sign of divine grace there is no more to be said. But for those who cannot accept that view, either on account of the interference with natural law involved, or because of the obstacles in the way of attributing to God so purposeless a manifestation of power, the scientific approach to the enigma is the only possible one.

Very briefly, I propose to examine the case of Teresa Neumann from this angle. During the War, when she was a child, Teresa Neumann had a bad accident at a time when she was suffering from the emotional strain of taking the place of her father, then a soldier. The injury left her paralysed for years. On Sunday, May 17th, 1925, she reported a vision, got out of bed and walked. Soon after this she began to exhibit the stigmata, wounds in hands, feet and side, with bleeding from the eyes. The phenomenon is permanent, but the bleeding takes place on every Friday of the

week only, when the stigmatist passes into a trance state and lives the Passion of Christ. It is in this state that Teresa has spoken in Aramaic, of which she could have had no possible knowledge by ordinary means. The abstention from food, claimed to have lasted for years, has been investigated for fourteen days, during which time the witnesses, two Catholic nurses, attest that the patient took nothing at all. During that period, however, Teresa gained somewhat in weignt. To summarize, there were (*a*) an accident, with shock, and (*b*) emotional strain, as antecedent conditions. And these were followed by (*a*) paralysis, (*b*) sudden recovery of function, (*c*) visions or hallucinations, and (*d*) prolonged fasting.

The clinical picture of Teresa Neumann is that of a typical hysteric, this disease always affecting the whole nervous system without discoverable cause in organic disease. Its characteristics are an exaggerated self-consciousness, tumultuous emotion and a passion for sympathy and notoriety. Here, then, we can see, perhaps, the light; that is, so far as the type we are concerned with is involved. Teresa fits exactly the true pathological picture of the hysteric. Her subsequent symptoms carry us a step further, all her behaviour being that of an hysteric. Her fast—the typical anorexia nervosa (hatred of eating) of the hysteric—no doubt began with the motor disturbance, the "globus" or lump in the throat. She constantly complained that she could not eat because to do so caused great pain. This condition is common in hysteria, but it is generally found that the patient takes food in secret, for hysterical symptoms manifest themselves always in the presence of others. It has been scientifically demonstrated that the human body cannot live fourteen days without food or drink. Yet it is claimed that Teresa has so lived for years. To accept that is to accept the miraculous indeed. Without any sort of reflection on the honesty of this stigmatist, it may therefore be put forward in explanation, and on scientific authority, that she probably eats in secret unknown to herself. Witness the very fact that while under observation—and one cannot withhold the suggestion that her watchers were sympathetic, being co-religionists — Teresa gained weight. The inference is overwhelming.

As to the miraculous recovery from paralysis, here, again, there is a simple medical explanation. It is that the disease was functional; *i. e.*, induced by abnormal mental disturbance, just as were that vast group of such cases known as shell shock.

We come now to the stigmata, the existence of which is not disputed, being far too well authenticated. Now in hysteria, accompanied by anorexia nervosa, the trophic or digestive derangement frequently leads to blue oedema. If either hands or feet are pressed, they puff up, the skin becomes stretched and glossy and a violet-red mark results. Skin in such a condition may easily be self-induc-

ed to bleed and any such wound, thus self-inflicted, may as easily be kept open. Is it stretching probability to suggest that Teresa Neumann is the author of the wounds she bears about her?

The so-called miraculous bleeding is as easily accounted for without resource to the supernatural. The mind has a vast power over the body and suggestion is amply sufficient to account for the periodic effusion of blood. It is interesting to note that this particular phenomenon synchronized with the cessation of another normal periodical function.

The ecstasy, or trance state, also fits in with medical science, and so we come to the enigmatic utterances to which Teresa has given voice in that state. It is one of the most interesting of all the Konnersreuth marvels. Since the claim is so astonishing, it may be as well to set down the evidence of its occurrence. It comes from a sceptic, Professor Wutz, an Aramaic scholar. He has gone on record to the effect that all attempts made by him to trick Teresa failed, and that she spoke idiomatically the language spoken by Christ. Space forbids a full survey of this interesting manifestation. But the first thing to be said about it is that it is not unique and has been known in cases where no question of hysteria arose. Professor Richet, who investigated several cases, formed the theory that the faculty results from a psychic state called by him Cosmic Consciousness. The case of Patience Worth, who addressed a Greek in his own language without any knowledge of it, is perhaps the best known example of xenoglossy, or polyglot-mediumship. But there have been many others and it seems likely that the explanation will come eventually from the psychologist.

That the mind of Teresa Neumann in her abnormal state may have become free in Time and Space is a theory offering fewer objections than the orthodox Catholic view of the phenomenon. For, aside from the force of the medical view, one, in this case, supported by Professor Ewald, a noted psychologist, there remains the even weightier objection that is based on ethics and common sense. For, if we are to accept, as God-willed, the virtual destruction of a human creature, body and mind, for the production of a purposeless marvel, then we have to conceive of a deity who resorts to methods that would be despised by a necromancer.

It is obvious to common sense that no divine purpose is served by the suffering of Teresa Neumann, a girl of natural limited mental capacity. And this cursory examination of the enigma of Konnersreuth surely suggests that an alternative hypothesis exists into which the facts fit themselves. It is of course, that Teresa Neumann is an hysteric with mediumistic powers in a trance state. It is probable that her health, so long neglected, is past repair and that her sufferings are now a source of pleasure to her, fulfilling her craving for notoriety—that craving exhibited by every hysteric.

In this case, the enigma of the stigmata reveals a personal tragedy. Nor is it improbable that the whole history of the stigmatists, from St. Francis, Catherine Benincases, better known as St. Catherine of Siena, down to Anna Katherina Emmerich and Louise Lateau, is but a record of unrecognised hysteria.

GEORGE GODWIN

A NOTE ON THE ABOVE

The powers and faculties of the inner man are still *terra incognita* for most of our scientists, including psychologists, and it is not surprising therefore that such a phenomenon as that of stigmata is not yet understood. Occult science, while rejecting the possibility of the supernatural and the miraculous, recognizes the power of thought on matter and explains its rationale. While agreeing with materialistic science in discarding the theories of " divine grace " and " God's will " as the cause of the peculiar ailment described in the article, it does not resort to the hypothesis that the girl is herself " the author of the wounds she bears about her," after the fashion of Mr. Godwin. Mr. Godwin diagnoses Teresa Neumann's disease as hysteria. Agreed. But what is hysteria? The greatest medical authorities to-day confess that though the symptoms are known, the disease itself remains a mystery, the cause of which has not been discovered. It is classed among nervous disturbances, yet actual physiological lesion can be observed. The theory that the ailment was caused by some trouble in the uterus (hence the name hysteria, from the Greek *hustera*) and that therefore only women could suffer from it, has now been abandoned, since hysterical accidents have been observed in men. Occult science classifies hysteria among psychic mediumistic ailments producing peculiar trance conditions in which the conscious or unconscious potency of the mind over the body manifests itself to an abnormal degree. Without going into the technicalities we wish to point to a few well recognized phenomena of hysteria which clearly indicate the change brought about *in the physical body itself.* Take for example the change in the sensitiveness of body. A hysterical patient during a crisis may become absolutely immune to any outward touch. The body is in a complete state of anaesthesis, and the patient can be pricked all over the body without feeling it at all. A lethargic sleep is also a frequent symptom. The patient falls into a prolonged sleep and cannot be awakened. Cases are on record of patients who thus slept for weeks and even months at a stretch, during which no food or water was taken. When the patient wakes up, he does so without any apparent disorder and finds himself at once in the normal waking state. Stranger still is the well-known phenomenon of false or nervous pregnancy as it is

called. This is how modern medical science describes it: A woman intensely desirous of having a child may think she is pregnant, and goes through the early stages of pregnancy, only to find in the end that it was but an illusion. And yet all the symptoms are there, so that even the doctor cannot always know that it is not real until the fourth month. Menstruation stops, the breasts swell and are sensitive, the uterus expands, the patient suffers from morning sickness, etc., etc. Cases have been observed where even at the fourth month the patient thinks the quickening has taken place, and feels the movements of the foetus. Very frequently the breasts secrete a white liquid "that looks like milk," says the Medical Encyclopedia. And all these physical changes and symptoms are caused, we are told, by the combination of a passionate wish for a child and the woman's imagination. If a woman's desire can actually bring about such unmistakable physiological symptoms, why, we ask, cannot the desire of another human being produce stigmata? Do not all such phenomena, and those of hypnosis, demonstrate the action of mind upon matter? Nor are such occurrences only possible in the case of individuals psychically inclined. Any normal person under the stimulus of a very violent emotion can unconsciously exercise this same power. Intense fear has been known to turn white the hair of a young person over night. Is this action of fear upon the colour of the hair not as extraordinary as the appearance of wounds? We quote another interesting case recorded in *Isis Unveiled* (I. 398):—

"Two young ladies, in Poland, were standing by an open window during a storm. A flash of lightning fell near them, and the gold necklace on the neck of one of them was melted. A perfect image of it was impressed upon the skin, and remained throughout life. The other girl, appalled by the accident to her companion, stood transfixed with horror for several minutes, and then fainted away. Little by little the same mark of a necklace as had been instantaneously imprinted upon her friend's body, appeared upon her own and remained there for several years, when it gradually disappeared."

Esoteric philosophy has detailed explanations of stigmatization which belongs to the same group of abnormal phenomena as birthmarks. The *modus operandi* of such manifestations cannot be fully explained or understood without a consideration of that which in Occult philosophy is termed the Astral Body. What H. P. Blavatsky wrote in another connection equally applies to stigmatization and kindred phenomena:—

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. —*The Secret Doctrine*, II, 149.

A CROSS OF LIGHT

[**Geoffrey West** continues his biographical studies of European Occultists. In our previous numbers he wrote of Paracelsus; here in four essays he examines the influence and activities of four extraordinary characters of the eighteenth century.

We are purposely grouping these together so as to enable the reader to note the similarity of aim and purpose each had at heart and the continuity of the teaching which shows itself in their actions.—EDS.]

I—THE COMTE DE SAINT-GERMAIN

In the sixteenth century—Paracelsus, the Seed! Two hundred years later—the Flowering!

Europe in the eighteenth century was the credulous playground of wonder-workers. Scepticism breeds credulity; he who begins by believing nothing may well end by believing everything. There were many charlatans, now mostly forgotten, though a few records, such as the cynical confessions of Casanova, survive to show how men and women might become the dupes of their religious hunger—and how there were always men and women waiting to take advantage of them. But certain other names remain, of individuals who *claimed* no more than the charlatans, yet perhaps *did* more. What more easy for a West which since then has rather systematised and deepened its scepticism than reduced it, to set the Saint-Germains, the Cagliostros and their like beside the Casanovas and *their* like? *What more easy, and yet . . . .*

The Comte de Saint-Germain is, it must be confessed, less than any of his contemporaries a subject for the "sober" historian. He conforms to none of the rules; he is neither here nor there. Not only are his beginning and his end hidden in mystery, but stories relating to both, and seemingly all of equal authenticity, are definitely contradictory. There can be no doubt of his existence, or of his movements about Europe over a period of approximately forty years, of his friendships in high places and of the general high regard in which he was held in many lands, but the fact remains that we possess scarcely any statement regarding him, whatever its degree of authority, that does not very quickly pass over into what most readers to-day will deem the realm of the fantastic.

His actual appearance and personality are in no dispute. Every account of him proclaims a single identity. He is a man of middle

age, but well-preserved, of medium height and build, simply and tastefully dressed, his only jewellery magnificent diamond buckles. His complexion is dark, he has black hair, wide-set fine eyes, white teeth. The chin is rounded almost feminine, but saved from weakness by the intellectual cast of the regular features, the intelligent expression of the mobile penetrating glance. His manners are of the most admirable ; all accorded him charm, grace, courtliness, a true refinement. Though he has his enemies, all men respect him ; he is received everywhere as a welcome guest, and even in the palaces of kings—at Versailles, at the court of Frederick the Great—he appears as no humble sycophant but as a man to whom all ranks are one. With Louis XV and Madame de Pompadour he is on terms of intimacy, spending hours at Versailles with the Royal Family. Among his personal friends are Prince Ferdinand Lobkowitz, first minister of the Austrian Emperor ; the Comte de Belle-Isle, the French Minister of War ; the Orlov brothers, officers and favourites of Catherine the Great ; Prince Kaunitz ; and Prince Charles of Hesse. For a while he and the great Duc de Choiseul are on visiting terms, though later political exigencies force the Duc to denounce him—in Louis's name !

Adventurer he has been called, but history gives no substance to the term, for it has to tell of gifts given by Saint-Germain, but of none received in return, It was a peculiarity of the Comte, often remarked, that he neither ate nor drank in public ; he was said not to eat meat or drink wine. When he attended his friends' dinner-parties it was not to eat but to talk, as he did brilliantly, with an effortless infinite variety.

A man of gifts, this !—reputed to speak not only German, French, Italian, English, Portuguese and Spanish "perfectly" (but some said his French betrayed a Piedmontese accent), but Greek and Latin in a manner to astound scholars, while his facility in Sanskrit, Chinese and Arabic gave weight to reports of his Eastern travels. He played many musical instruments : as a violinist he was compared to Paganini—or rather, Paganini to him ! He painted "beautifully".

But these were his more ordinary accomplishments, for he was also credited with the ability to charm snakes and bees, with a knowledge of physics and chemistry that extended beyond such primary experiments as the production of imitation silk from flax to the perfecting of flawed gems and the transmutation of inferior metals into a substance indistinguishable from gold. Many testified to his powers of prophecy, of passing into trances wherein he saw distant places and events and held converse with spiritual beings. It was said that he held the secret of an elixir of perpetual youth, of which he himself had drunk.

Here we approach the most startling of all the allegations concerning him. We need not take too seriously the popular rumours of his personal acquaintance with

Jesus and the Apostles, and of his servant who had been with him "only" a few hundred years. But he was certainly commonly regarded by those who knew him well as of more than ordinary age. Both the Baron de Gleichen and Madame d'Adhemar (intimate of Marie Antoinette) testified to hearing others declare in their—and his—hearing that they had known him in Venice fifty years before, about 1710, and that he had seemed even then of the same apparent age. In 1760 an acquaintance wrote of him that he was said to be over a hundred and ten years of age though he looked no more than forty-five. The accounts however are bafflingly contradictory; twenty years later he told Prince Charles of Hesse that he was eighty-eight, while an eye-witness a little earlier judged him as between sixty and seventy.

Must we despair then of assigning him either birth-date or parentage? It seems so. Some writers have sought to prove the truth of his statement to Prince Charles that he was the third son of a Prince Ragoczy of Transylvania whose estates were confiscated about the beginning of the eighteenth century for his anti-Austrian conspiracies. He was married in 1694 and died in 1736, leaving legacies in the hands of the French Crown for his youngest son. Certainly this might help to account for Louis's friendliness towards Saint-Germain, as well as for the statement that in France the King alone knew his true identity—and we do know that he frequently used the titles of Prince Ragoczy and Prince Tzarogy (the latter an anagram of the former). Yet if this be the truth, clearly we must discount many not only of his friends' but his own recorded statements!

We have in point of fact no certain knowledge of him till nearly the mid-century, when in 1745 he was arrested in London as a Jacobite spy, and instantly released. Evidently he had already a European reputation, but it is only possible to record without comment the reports of his five years at the Court of the Shah of Persia (1737-42) and of his presentation at Versailles almost immediately upon his return. In 1746 he is living in Vienna "as a prince," and here he seems to have met Belle-Isle. Ten years later he is with Clive in India —his second visit, it is said, and an occasion of initiation into yet deeper "secrets of nature" than his earlier Eastern pilgrimages had afforded him. In 1748, and more certainly in 1757, we find him in high favour at Versailles, and in 1758 taking up residence in a suite of rooms at the royal Chateau de Chambord assigned to him by the King himself, who, to those inquiring how he should be received, replied that he must have "all the consideration due to a man of his position," and be permitted to live in his own fashion. At Chambord he drew together a group of students in his laboratory, among them the Baron de Gleichen, the Marquise d'Urfe (Casanova's unhappy dupe), and the Princess of Anhalt-Zerbst, mother of Catherine the Great.

Followed the episode of the Hague. Louis XV, it is said, had used the Comte before as a diplomatic agent. Early in 1760 he sent him to Holland. The Seven Years War was at its height. France was in peril, all Europe distressed, longing for peace. The ghost of an empty treasury haunted Versailles. The Comte's mission was twofold: to approach the Dutch bankers, and to learn the English peace-terms. Louis, always fearful, had not informed his Foreign Minister, the Duc de Choiseul, for the latter upheld the Austrian Treaty which England and Prussia strongly opposed. When the news of Saint-Germain's negotiations came to the Duc he forced the King, in a dramatic scene, to denounce his agent as an impostor and adventurer. The move deceived none, for its why and wherefore were plain to all, and Saint-Germain's passport, signed by Louis himself, made mention of his mission, but he was forced to fly to England to evade arrest. More, the name stuck—adventurer, spy, the terms were to be applied to him again and again for no better reason than the false charges of 1745 and 1760, and . . . the want of any better label!

But his later career was not that of the exposed impostor. From London he travelled to St. Petersburg, where he was concerned in the conspiracy to set Catherine on the Russian throne. We hear of him in Berlin, Holland again, Italy, always honourably received. It may have been at this period that he visited the young Mesmer in Vienna and had at least one long talk with him. As early as 1768 he was again at Versailles and on friendly terms with the King, and he was much in Paris between 1770 and 1774, the dates respectively of the fall from power of the Duc de Choiseul and the King's death. In the next few years he was at many German cities and courts, until towards 1780 he settled with Prince Charles of Hesse in Schleswig-Holstein. There, at Eckernforde, on February 27th 1784, the church register records his death.

And *again* we are plunged into contradiction. For a year later he is invited to a conference of Freemasons at Wilhelmsbad, and is said to have attended it! Madame d'Adhemar not only records his visit to her in 1788 or so, to warn the King (Louis XVI) of the coming Revolution, but mentions his being seen in Venice about the same time. A Rosicrucian student dates their "never-to-be-forgotten" meeting in the years 1788-90. The record of his subsequent tragic appearances to Madame d'Adhemar (up to 1822) in any case enters the realm of the supernormal, but even lacking that we have, at the end as at the beginning, a story which must transcend, or at least evade, the orthodox student's judgment. He is left simply with the spectacle of a mysterious, not unattractive figure, credited with the most remarkable gifts, haunting the Europe of the eighteenth century.

To what end? Again the historian must confess defeat. Simply, there are no documents. Saint-Germain left no writings, save one

"sonnet philosophique" only "attributed" to him. It is interesting if only as showing the sort of thing he might have been expected to write—a profoundly mystical declaration to be understood exactly in the degree of the reader's own illumination. All indications point to the mystical cast of Saint-Germain's mind and thought. His travels were not the mere wanderings of a man of leisure. Wherever he journeyed he was associated with Masonic bodies and students of occult knowledge. He is said to have been a Rosicrucian of high rank, though his interests took a wider sweep than that of any single organisation. The foundation of Freemasonry in Germany is set to his credit, and Cagliostro is named as one of his most eminent initiates—though this may be rather an addition to the Cagliostro *legend* than the Saint-Germain *fact*. But Mesmer he seemingly did know, and Lavater sent him promising pupils, while his mission at least would appear to have been identical with Cagliostro's—the illumination of Western darkness with the knowledge of the Eastern seers. He was, some would say, supervisor of the Theosophical attempt to enlighten the Western world in the eighteenth century, and Madame Blavatsky declared him "certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not". There are many things, the Theosophist would say, that Europe does not know.

And certainly, regarding the extraordinary career of the Comte de Saint-Germain, the good European, bound within the narrow circle of his assured knowledge, cannot evade the impression that here indeed *is* something that he does *not* know.

II—CAGLIOSTRO

"A *famous* Adept, whose real name is claimed (by his enemies) to have been Joseph Balsamo. He was a native of Palermo, and studied under some mysterious foreigner of whom little has been ascertained. His accepted history is too well known to need repetition, and his real history has never been told . ."

Theosophical Glossary.

"Guiseppe Balsamo (for such was the "count's" real name). . . . ."

Encyclopædia Britannica, 14th Ed.

Cagliostro ! Balsamo !—iostro-alsamo-ostro-amo. . . . The names reverberate down the years, seemingly inextricably intermingled. Yet are they really inseparable? The first identification of the famous Count Cagliostro, friend of princes and man of mysteries, with the unimpressive Sicilian adventurer, was made *possibly* in 1777 by a rascally London attorney but more certainly in 1786, after the fiasco of the Diamond Necklace affair, by the blackmailing editor of a French paper published in London, apparently at the instiga-

tion of a government eager to discredit an innocent man just banished from its domains. The allegation was eagerly adopted five years later by the Inquisition authorities in Rome to defame the public figure who was then their prisoner, and thereafter passed into general currency, practically until the publication of Trowbridge's* vindication (to which all students of Cagliostro must be indebted) in 1910. It remains even to-day, stamped and sealed by the blind prejudice of Carlyle, the common version.

The confusion is complicated by the fact that occult writers, have found in the name Balsamo a cabalistic significance clearly attaching only to the larger figure, and have, moreover, accepted for Cagliostro the Sicilian origin born of the Balsamo story. Yet there is no real evidence for the identification. With the doubtful, and in any case dubious, exception of Aylett, the London attorney, Trowbridge says rightly that "nobody that had *known* Balsamo ever *saw* Cagliostro". The problem becomes finally one of psychological probability. We can solve it only by considering what is known of Cagliostro *as* Cagliostro, then looking backward to his own and the Balsamo versions of his earlier life, and using our judgment to declare which fits the better into the total conspectus. Even a glance may suffice for those who have eyes to perceive.

Count Cagliostro makes his first certain appearance as such in the summer of 1776, blazes for less than ten years with an ever-increasing brilliance across the European skies, then swiftly recedes to vanish in the eclipse of obloquy and an Inquisition dungeon five years before his presumed death in 1795. He is, when he appears in London with his young and beautiful wife, not yet thirty years of age, a short, stoutish figure with round face and rather thick nose, full lips—not handsome, not especially attractive at a glance, yet with dark piercing eyes that compel attention and a pleasing manner of conversation. He has means, though little worldly wisdom to preserve them; in eighteen months in London a gang of scoundrels are able, largely by the involved processes of English law, to rob him of three thousand guineas. Yet a higher wisdom is his. It is said that in London he becomes a Freemason, yet his initiation must be merely formal (as he himself said), for a very few months later he is received by the Dutch lodges with high honours and is reported as discoursing to "enraptured thousands" upon "magic and Masonry," and soon is founding new lodges in Italy and Germany in accordance with that Egyptian Rite which is his own special teaching, and purifying other German lodges of "satanism". These are scarcely the usual activities of a novice!

Thereafter, at the order of a superior Fraternity he is pledged not to name, he travels eastward to establish the Egyptian Rite in

* *Cagliostro.*—By W. R. H. Trowbridge (Allen & Unwin. London.)

Courland, Russia, and Poland. In Mittau and Warsaw he succeeds, winning flattering attention from the great; why he fails in St. Petersburg it is, in absence of evidence, impossible even to suggest. He returns, but wastes no time, for his triumphant public entry into Strasburg a few months later, in September 1780, proves an already wide fame as miraculous healer and man of knowledge. He is entering upon, from the worldly point of view, his most splendid period. He cures the sick, mostly among the poor but not turning the rich away, accepting reward from neither. More, he bestows princely gifts, but receives none in return. The powerful Cardinal de Rohan, Bishop of Strasburg, Grand Almoner of France, becomes his friend, carries him to Paris to save the life of the Prince de Soubise. His reputation grows. From Strasburg he journeys hither and thither, healing, prolific in charity, yet never forgetting his primary mission, the inculcation of the Egyptian Rite, the higher enlightenment of a misguided Masonry. Three years pass. Then, weary of the persecution of resentful doctors, he leaves Strasburg for ever. He goes to Naples, then for a year to Bordeaux, famous centre of mystical theurgy, where the followers of Mesmer and of Martin Pasqualis have prepared the ground for him but where also his success arouses envy and attack. So he comes to Lyons, to found the famous lodge of Triumphant Wisdom.

Would he had remained there, at least a little longer. But de Rohan calls him to Paris. Thither he goes, where the web is already being woven for his downfall. The whole affair of the Diamond Necklace is no more than the scheme of an adventuress to possess herself of valuable gems by an imposture upon de Rohan in the Queen's name. Yet it will wreck lives and totter thrones. The charge of Cagliostro's complicity is but a bow drawn at a venture by a desperate woman. From February to August, while the plot deepens, he and his Countess become the latest sensation of a blindly pleasure-seeking aristocracy—necessarily, it would appear, by "phenomena" rather than wisdom—the toys of Greatness, received, if not by the Court itself, at any rate by the Court mistresses! The blow falls. De Rohan, Cagliostro, among others, are arrested. Only after nine months in the Bastille is Cagliostro acquitted, and simultaneously banished from France for ever. Calumniated, robbed by the police, exiled, he comes again to London, to take up his task once more. But his star is setting. The *Courier de l'Europe* publicly identifies him with Balsamo in a series of vicious articles. His fellow-Masons forsake him. A few years more he wanders about Europe, banished from this town, expelled from that, sinking with his wife into ever deeper poverty, until at last he is arrested in Rome, tried as a heretic by the Inquisition, sentenced to death and then, "by special grace and favour" (and, it is also said, following the appearance of a mysterious stranger within

the Vatican) "to perpetual imprisonment without any hope of pardon whatever". He survives but a few years, dying apparently in 1795 in the most miserable degradation. His unhappy Countess had already died, also in confinement. She is sometimes said to have been a Jesuit spy because she gave evidence against him at his trial. The suggestion is unnecessary. A rack is a persuasive argument, especially to a frail and lovely woman!

This is the man, and the career, to which we are asked to attach as prologue the rascalities of the humbly-born Balsamo, expelled as incorrigible by the religious brotherhood which educated him, known as thief, forger, swindler, prostituting his wife and making her a means of blackmail. Clairvoyant and "magic" powers are ascribed to him, but these were the common tricks of every adventurer of that day, and, moreover, his story has clearly been doctored by the addition of travestied episodes from Cagliostro's life to make the identification more plausible. Thus Balsamo is made to meet at Messina "the noble Althotas" whom Cagliostro had in court named as his tutor at Medina, where he claimed he was brought up under the name Acharat. Althotas, he said, taught him many Eastern tongues and secrets. When he was twelve they went to Mecca, and presently on to Egypt, where the sanctuaries of pyramids and temples were opened to him. It was at Malta, in his eighteenth year, that he first adopted European dress and the title of Count Cagliostro. There also Althotas died. For ten years he travelled about Europe, growing in wisdom, before his visit to London in 1776. He was married in 1770.

Now Cagliostro's account is as unauthenticated as his identification with Balsamo, yet which of these accounts bears the more likely relation to the Cagliostro of later life. Even the Inquisition biographer, regarding Balsamo, had to exclaim: "How could such a man without either physical or intellectual qualities, devoid of education, connections, or even the appearance of respectability . . . . have succeeded as he did?" As Trowbridge says, How, indeed! And turning to Cagliostro's story, and the circumstances of its narration, must we not again echo Trowbridge in finding it "hard to believe that any man placed in so serious a situation as Cagliostro. . . . would have ventured to *invent* a story calculated to increase the suspicion it was his object to allay".

Is not Cagliostro's version, with all its difficulties, infinitely the more consistent even with the purely exoteric figure of the man moving easily in circles both socially and intellectually exalted, a beneficent healer giving all and receiving nothing, one able to win the respectful attention of the most learned Masonic bodies of the day? Actually, of course, more may be read, has been read, into his life. He has been seen as agent of some of the libertarian secret societies of the time—the Illuminés and the like—which

worked, often in alliance with Masonry, for the overthrow of tyranny; here, it is said, lies the secret of his mysterious wealth. Well, their aims were not inconsistent with, if irrelevant to, true religion, but *his* highest aim was certainly religious, on a high plane of enlightenment transcending sectarian divisions. Even at the bar of the Inquisition he rebuked religious intolerance and maintained the equality of religions: "providing one believed in the existence of a Creator and the immortality of the soul, it mattered not whether one was Catholic, Lutheran, Calvinist, or Jew". The Egyptian Rite of Masonry, declared by his enemies to derive from a manuscript bought on a London bookstall, he himself ascribed to the ancient prophets Enoch and Elias. To himself, in Egypt and the East, the true teaching had been given, that he might restore the lost purity of Masonry, reveal anew the path of moral and physical regeneration to female equally with male initiates. The procedure of initiation still survives in rare records; but it was at best only the gateway to that secret teaching which caused the delegates of the French lodges to acclaim in him "a promise of truth which none of the great masters had so completely developed before".

He did not claim either name or title as his own, suggested them indeed as "rather a disguise not to appear what I am" than appellations of excessive honour. Others termed him the Wandering Jew, the Anti-Christ, gave him all the common ascriptions of superstition. Yet is it merely superstition that sees in him one of those Nameless Ones who take to themselves many shapes and titles to impart throughout the ages a single ageless truth? We have little reliable record of his contacts with comparable contemporaries. Rumour tells of a meeting with the Comte de Saint-Germain; it may or may not be legend. The Martinists he must have known, if not Saint-Martin himself, and Mesmer he almost certainly did meet. But whatever their actual relations, their teachings were one, and they exercised, notably in their healing powers, the same "mesmeric" forces.

Yet if Cagliostro the charlatan fades away as the invention of calumny, the figure who replaces him is not reproachless. A man—whatever else—moving in the most worldly circles of the most worldly century modern European history records, he did not escape the taint of his environment. His sins were largely venial—vanity, love of applause, the desire to impress—but they led him to abuse his powers, to make a display of them, even to indulge in pretences. These things were sometimes noticed, and offended some of the best of those who sought in him the pure spirit. Perhaps we have here one reason why his influence was in general so short-lived—not merely the attacks of enemies, but a treachery within himself. He made a series of mistakes, and was, it is said, "recalled". Stories are told of his appearance upon earth many

years after his supposed death in the San Leo prison. Into these we cannot enter. The day of Cagliostro, as such, was really ended in that fatal month of January 1785 when at de Rohan's call he left his work at Lyons to become the vogue of Paris!

III—LOUIS CLAUDE DE SAINT-MARTIN

As all sorts of men are needed to make a world, so no single teacher can suffice to instruct them all. For to every man knowledge must come, if at all, upon the level of understanding to which he has attained. Some gospels may be cried in the market-place; the more precious are better heard amid a small circle of attentive intimates, or dwelt upon in the quiet pages of some printed book. Truth hath everywhere her spies, and no man is safe from them though he barricade his heart and close the shutters of his intellect. The moment of danger is that when he becomes aware, in some aspect of existence hitherto disregarded or despised, of the presence of a Mystery profounder than all his previous knowledge. The true teacher is he who can create that state of troubled expectation, when the soul lies truly open, receptive, and can, also, impregnate it with potent seed. Amid the barren rationalism of eighteenth century France moved many exponents of a deeper illumination, each having his own methods and his own success—or failure. In one sphere the brilliant figures, the reported wonders of Cagliostro and Saint-Germain most effectively invaded the frontiers of scepticism; contemporary with them, and also frequenting distinguished social and intellectual circles in pre-Revolutionary France, was the no less fascinating personality of Louis Claude de Saint-Martin, who steadfastly rejected the adventitious aids of "phenomena" and drew to himself the regard of his fellow men simply by the clear flame of his pure spirituality.

Of all the eighteenth-century mystics of theosophical acclaim, none perhaps commands the sympathy of the modern Western mind more than Saint-Martin. Even the superficial scepticism which would dismiss Cagliostro and some of his fellows as charlatans is compelled to discern in Saint-Martin's disregard of the pomps and vanities of his world a purity of essence which in comparison reveals their own aims and desires as gross and transitory things. Not that he was a hermit or anchorite. He accepted his world for what it was, lived in it, formed friendships, played his part in the state to which he was born, yet always without worldliness, without taint of greed or ambition. High as his rank was, he even accepted the Revolution, serving the new government loyally and seeking only to play his little part in counteracting its blind materialism. His best he gave to his books, yet claimed no credit for them; his name appeared in none of them in his own lifetime.

He was born in 1743, at Amboise, in Touraine, of noble parentage (though he was not, and never claimed the title of, a Marquis). His mother died almost at his birth, but he was happy in his home; his father, if stern, was evidently attached to him, and he grew up in the loving attention of a devoted step-mother. He was educated, at home and college, in the strict Catholic faith, but a book on self-knowledge, read in youth, gave him an early leaning towards independent spiritual thought, and at eighteen he could say: "There is a God, I have a soul, and no more is wanted for wisdom." In essence, that was to be his teaching to the end!

He attended a college of jurisprudence, and actually qualified for a legal career, but he was not happy in the prospect, and immediately abandoned it, with his father's somewhat grudging consent, to become an officer in the army. The choice might seem even more incongruous for one whose mind was clearly centred upon the things of the spirit, yet it might be paralleled in our own day. And it was destiny, surely, which brought him to Bordeaux, where his regiment was stationed, in 1766. For thither also, in the following year, came the man whom to the end of his life he was to acknowledge as his master, Martines de Pasqually, a mysterious individual of uncertain antecedents but undoubted occult and spiritual attainments, who established there the headquarters of his own Order of Elect Priests, a body devoted to study of the mysteries. Saint-Martin was initiated into the Order in 1768, and undoubtedly owed much to it and to Pasqually, but already his spiritual gaze was turned inward rather than outward, and though he could never doubt the success attained in the theurgic operations of the lodge, he was driven often to ask: "But, Master, is all this necessary to gain a knowledge of God?" In 1771 he resigned his commission, to his father's anger, but though he lacked means he went his quiet way unswervingly. He visited Paris and Lyons, but Bordeaux remained his headquarters until some while after Pasqually went abroad in 1772 nevermore to return in the flesh. His first book, *Of Errors and of Truth*, was published in 1775 to achieve a wide success. Thenceforward, at least to the Revolution, he never lacked distinguished patrons (notably the Duchess of Bourbon) who delighted to set their homes at his disposal that he might carry on his studies and writing. He was sometimes in Paris, sometimes in Lyons; he visited London, Italy, and—it is said—Russia. He lived in Strasburg from 1788, the year of his discovery of Boehme, till 1791, when the illness of his father, who died two years later, recalled him to Amboise. During the critical years of the Revolution he was partly at Amboise, which "scarcely felt the storm," and partly in Paris, where the mob swept through the streets outside his very door. In 1794 the decree exiling all nobility from the city sent him

back to Amboise, but he soon returned as a pupil at the newly-established École Normale, which, however, was soon abolished. He continued to write and publish books mainly upon various aspects of the spiritual life until his peaceful death in 1803.

His own spiritual history is commonly divided into three periods, supposedly dominated by Pasqually, Swedenborg, and Boehme respectively, but Mr. A. E. Waite, in his profound study and exposition of Saint-Martin published in 1901, has shown clearly that despite his own somewhat effusive acknowledgments he owed comparatively little to Swedenborg or even Boehme, and that he was, "in the last analysis, *at all times sui generis*". That is certainly true in the sense that, from the age of eighteen forward, he sought God mainly in his own soul. His experience as initiate of the Order of Elect Priests led him to respect, but also to suspect, the practical usages of occultism, alchemy, mesmerism, and the like. He felt, as of numbers (though he held "numerical mysticism" in high regard), that they touched "merely the bark of things". One might find meanings in them which were not the true meanings; "physical communication" was possible not only with good but also with evil beings. Many of his friends were Masons, and he occasionally addressed Masonic and similar bodies on mystical subjects, but it was in the heart, not in the lodge, that he felt his wisdom assured. Truth lay in the microcosm, not the macrocosm; Divinity not in the visible world but the invisible soul. Man, though the most ancient and highest of all the order of Nature, had come forth last from the Divine Centre to draw all being into unity again. By lapse of will he fell, and had dwelt ever since in "privation" of faculty and condition, supplanted in the scheme of things by the Active and Intelligent Cause, who as "the Repairer" (that is, the Christ) would show him the path of regeneration. Falling by failure of will, by will must men attain that spiritual re-birth which is the first gateway on the upward path. That Essential Divinity might, indeed *must*, be experienced directly by the individual was Saint-Martin's perpetual teaching. He went further:—

> Be certain that no tradition or initiation of man can ever be sure of leading you to pure communications, because God alone gives them. Hold fast therefore where you are; seek only to strip yourself of all I-hood, of all self-hood; employ your faculties only to place them altogether in His hand who only seeks to rule them all, and *laissez faire*, be passive.

That was the only way, the only surety against self-deception, the only escape from the prison of subjectivity—a profound self-annihilation before God, a spiritual denudation, a trusting transcendence of all human hopes and fears.

Yet if he sought to limit the powers of tradition and initiation, he did not deny their importance; more, in his very first book he declared explicitly that he was the recipient of and voiced a tradition that had—

> always been known to some among mankind from the prime beginning of

things, and that ... will never be withdrawn wholly from the earth while thinking beings exist thereon. . . . . If I am accused of disseminating an unknown doctrine, at least I must not be suspected of being its inventor. . . The principles here expounded are the true key to all the allegories and all the mysterious fables of every people, the primitive source of every kind of instruction, and actually the pattern of those laws which direct and govern the universe, constituting all beings. In other words, they serve as a foundation to all that exists and to all that operates, whether in man and by the hand of man, whether outside man and independently of his will. Hence, in the absence of these principles there can be no real science, and it is by reason of having forgotten these principles that the earth has been given over to errors. But although the light is intended for all eyes, it is certain that all eyes are not so constituted as to be able to behold it in its splendour. It is for this reason that the small number of men who are depositaries of the truths which I proclaim are pledged to prudence and discretion by the most formal engagements.

Knowledge, he seems to be saying, must be verified in the individual soul, before it becomes spiritually valid. His teachings—the whole tenor of his writings—were those of a pupil rather than an adept. His treatment of many essential points, as that of the origin of evil, is certainly unsatisfactory, though this may be partly due to the veiled terms he felt at times compelled to adopt. He had, after the death of Pasqually in 1774, little contact or apparent concern with his more famous contemporaries teaching doctrines akin to his own. With curious persistence he avoided naming, or passing a judgment upon, Cagliostro, even in response to point-blank questioning. He pursued his quiet way without controversy, spreading wisdom as best he might in the way he had chosen. He has commonly been regarded as the founder of the French Society of Martinists, "a kind of occult Masonic Society, its members believing in the possibility of communicating with Planetary Spirits and minor Gods and genii". Frankly, it seems scarcely consonant with his views, and Mr. Waite presents no satisfactory evidence to make one accept the statement.

Outwardly he appears to have conformed all his life to the Catholic religion, though it is said that on his death-bed he refused priestly ministrations. Certainly he had long travelled far from orthodox acceptances; he knew the larger truth, that "all men who are instructed in fundamental truths speak the same language, for they are the inhabitants of the same country". He was little concerned with the after-life; his present concern was to live *this* life fittingly. At one time he seemed to deny belief in reincarnation, but he also declared that "death should be regarded only as a relay in our journey," and that "as our material existence is not life, so our material destruction is not death".

In life his admirable character was everywhere acknowledged; he made many friends and no enemies. To-day his beautiful spirit shines clearly out of the past, a taper flame of luminous perfection no gusty winds of sectarian or scientific doctrine can destroy. To impinge upon him at any point is to be drawn to him.

IV—MESMER

The Comte de Saint-Germain, in the cold light of the Age of Reason, walked the borders of wonderland. "Europe knew him not"—knows him not to this day. Franz (or Friedrich) Anton Mesmer it knew, and does know—after its own fashion. There is not in his case, as in the other, serious dispute concerning his birth, identity, life, death, or the stir, as such, which he created in medical and scientific circles, and even in the public mind, of his day.

His history is in fact quite straightforward. He was born in 1733 or 1734 beside the Lake of Constance. After a sound education he became a student of medicine at the University of Vienna, and took there his degree as doctor in 1766. If his progress was slow thus far, it was to be rapid thereafter! He is said to have announced as early as 1772 his discovery of a universal fluid which he declared to be "the immediate agent of all the phenomena of nature, in which life originates, and by which it is preserved". Certainly by 1776 he was already widely famous for his magnetic cures, and having had revealed to him his own inherent magnetism—some would say by a chance incident, others by a meeting with a Swiss priest who cured "by manipulation alone"—had gone beyond his original practice by discarding the metal magnets he had at first employed. Some of his many cures achieved a very wide notoriety, and drew upon him the resentment of the less capable doctors. At their incitement more than one case was taken out of his hands while the attempted cure was still incomplete, and at length either his disgust or the interference of the police caused him to leave Vienna never to return.

This was about 1778. There followed, perhaps after a brief sojourn at Spa, the amazing years in Paris, where for a while he became, like Cagliostro after him, the very talk of the town, a centre of fashionable curiosity. He was at this time in the prime of life, physically attractive, intellectually imposing, and amiable and benevolent with all his natural gravity and firmness of will—and, clearly, personal magnetism. His reputation had come before him, and from the first he was besieged by patients in such numbers that he could no longer give them personal attention, but had recourse both to human assistants, to whom he gave instruction under a promise of secrecy, and to the mechanical device of the "baquet," a vessel filled with magnetized water from which projected iron rods which the patients applied to their own bodies. The success of both was remarkable, but it quickly appeared that the Parisian doctors too, the Medical Faculty of Paris, had their baquet, their rod in pickle, to combat Mesmer himself. A long struggle took place. He was asked to treat, as a test, a number of cases selected by the Royal Society of Medicine, and his alternative suggestion that he and the Society

should simultaneously treat an equal number of cases chosen by lot was not kindly received. When eventually he independently cured some very bad patients the Society would not acknowledge his success. Nevertheless he soon had sufficient supporters even among doctors to cause the Society to attempt to excommunicate any qualified practitioner adopting his methods. In particular, the eminent Dr. Deslon, Court physician, remained his friend, presenting to the Society Mesmer's "Twenty-Seven Propositions," and it may well have been on his advice, or at least with the consciousness of his interest, that Mesmer about 1780 wrote to Marie Antoinette, who had already paid some attention to his work, to ask the protection and support of the Government. The latter responded generously, then unexpectedly retracted, began to impose conditions, one of which amounted to a pronouncement by the doctors upon the value of his system. As he had previously left Vienna, so now he left Paris, in disgust, and again for Spa. But he soon returned to continue his labours in disregard of either patronage or calumny, making, it is true, a fortune from the rich, but freely treating the poor, and always seeking, with certain precautions, to propagate the ideas and methods which are generally regarded as his discovery. If the Government would not help him he had his wealthy friends in addition to his own resources and his wife's fortune, and from 1783 a circle of "Societies of Harmony," for the study and practice of magnetic healing, was established in some twenty French towns—notably at Bordeaux, then a centre of occult inquiry, where the popular preacher, Père Hervier, became, in the phrase of Mr. W. H. R. Trowbridge, "the noisiest and most ardent of his admirers".

It was impossible simply to disregard him, and at last, in 1784, a Royal Commission, composed largely of the doctors who had already rejected him but also including Benjamin Franklin, was established to enquire into the whole subject of this so-called Animal Magnetism. Mesmer seems not to have appeared before it at all, and, against his wishes and protests, most of the evidence was provided by Deslon, who, with all his excellent intentions, was no true "mesmerist" at all, for he denied his friend's "universal fluid" and—like the later Hypnotists—ascribed much of its effect to "suggestion" or "imagination". In the result the main reports of the Commission summed up against Mesmer's theory though they could not deny his practical success, compromising in the admission that—

> man can act upon man at any time, and almost at will by striking his imagination; . . . and that the action of man upon the imagination may be reduced to an art, and conducted with method, upon subjects who have faith.

The rejection of Mesmer's ideas was a definite blow to his prestige, but he continued his work in Paris until the Revolution compelled him to fly to Switzerland, where, after a brief return to attempt to retrieve

his wrecked fortune, he finally settled in the neighbourhood of his birthplace. His French friends begged his presence with them, and in 1814 the King of Prussia invited him to Berlin to found a hospital and teach his system there; but, though he gave instruction to the King's physician sent to him at Meersburg, he protested that he was too old to begin anew. And since he was to die in the following year, one can understand his reluctance. His middle life had been strenuous and stormy, but his old age was peaceful.

His record was one which any man might envy—to make a great discovery, to use it consistently for humanity's good, to allay suffering and restore health, to progress despite all the attacks of inevitable enemies, and at last to die, peacefully, full of years and honour—honour which still stands, for the man and ultimately, one may believe, for his teachings.

The latter have had, since 1815, a somewhat chequered career. They were, to the day of his death, still under the shadow of the Report of the Commission of 1784. But the King of Prussia's invitation indicated a growing change of opinion, and by 1820 mesmeric methods were in use in many European hospitals. A second French Commission reported more favourably in 1831, and the succeeding years witnessed a rapid return of interest, alike in Europe, Britain, and America. It is true that for the most part that interest has been to this day more in the practice than the theory—for this Mesmer's own disciples were not a little responsible—and that the popular development of Hypnotism did in fact almost totally deny the theory; but there is to-day, perhaps, an increasing realisation that "suggestion" cannot explain everything, and that the existence of some objective force, essentially magnetic, must be assumed if the observed phenomena are to be accounted for.

What was Mesmer's discovery, the principle underlying his teaching and practical methods? It is most succinctly stated in the "Twenty-seven Propositions," from which the following is quoted :—

> There exists a reciprocal influence between the heavenly bodies, the earth, and animated bodies. A fluid universally diffused, and so continuous as not to admit of any vacuum, and the subtlety of which does not allow of any comparison, and which by its nature is capable of receiving, propagating, and communicating all impulses, is the vehicle of that influence. This reciprocal action is governed by mechanical laws, at present unknown. From this action there result alternative effects, which may be considered as a flux and reflux. . . . The properties of matter and of organised bodies depend upon this operation. . . . Properties similar to those of the magnet are found in the human body ; different and opposite poles can be distinguished, which can be excited, changed, destroyed, or reinforced. . . . The action and virtue of (this) Animal Magnetism can be communicated to other bodies, both animate and inanimate.

This universal fluid, linking alike stars and earth and man in a perpetual flux and reflux, whose harmony in the individual is health, whose disequilibrium illness, to be set right therefore by control of the flow itself, so that "There is

only one disease, and one cure"— what is all this but the very key to the knowledge and teaching of Paracelsus, of the wise men before him, and what this fluid but the agent underlying the occult or magical phenomena of all ages, including the "miracles" of Jesus? Mesmer was in fact the very heir of Paracelsus, who himself was the heir of wisdoms older than any Western history. In point of fact, there can be little doubt that his very process of magnetic healing was known not only to Avicenna, Cornelius Agrippa, and those who came after Paracelsus, but also to Galen, Hippocrates, and to Plato and Aristotle. Mesmer's distinction was to be the first to rouse the wide interest of the West in this very ancient truth, and to excel in its practical exercise. Equally with Paracelsus he understood the moral causes of disease, and in his definition of magnetism as "the faculty of being susceptible to all the relations of things" he came very close to the older master's conception of "virtue"— a spiritual quality!

The "discovery" of Mesmer was, in short, no discovery; it was at most a rediscovery. Was it even that? Or did Mesmer, not as doctor but as initiate, draw it from some secret unnamed source? There is undoubtedly evidence to suggest so! At least the alchemical and astrological inclination of his early interests is clear in the subject he selected for his inaugural doctrinal dissertation, a study of the influence of the planets upon the human body "through the medium of a subtle and mobile fluid, which pervades the universe, and associates all things together in mutual intercourse and harmony". Perhaps the fact that he had already come to *that* knowledge may suggest that his reported meeting with Saint-Germain in Vienna had taken place before 1766, and therewith, one suspects, his initiation into the mystic order of the Fratres Lucis, or Brothers of Light, of which Martin Pasqually, Saint-Martin, and Cagliostro were also reputed members. The founding of the Societies of Harmony has been noted; it has been said that these Societies expounded not only the practical principles of Animal Magnetism but also more recondite and more definitely occult mysteries.

Mesmer, one is bound to feel, did not stand alone. He had his associations with those of like knowledge to his own. He was but the temporary agent, one of several, of a wisdom known to others before and after him. It would be, though, a mistake to see him the lesser as such. Rather the greater, as a link in that long chain which stretches from the remotest past into the incognisable future. Like Paracelsus, he was a physician whose deep understanding found its completest expression in the act of healing. But, again as with Paracelsus, behind the figure of the physician shines the white light of a more than individual, perhaps an eternal, truth. . . .

GEOFFREY WEST

THE DOCTRINE OF THE BRAHMA SUTRAS

[Elsewhere we publish a short symposium on "Influence of Indian Thought" that seems, as it were, to have karmic affinities with the following article which concludes the critical series by **Dr. R. Naga Raja Sarma**. The message of this series may be thus summarised: Contemporary research in Sanskrit philosophical texts is characterized by an alien speculative sophistry which is greatly responsible for the un-Indian expositions of Hindu philosophy. If the West has begun to seek philosophical guidance from Eastern Thought, contemporary Indian thinkers have an increased measure of responsibility. They should concentrate more on the spirit of ancient Hindu Wisdom than cater for imitative and barren philosophisms.—EDS.]

According to Indian tradition, the Brahma Sutras, also known as the Vedanta-Sutras, were composed by Sri Vedavyasa—Badarayana, whom some regard as an incarnation of the Supreme Lord Himself. A final fixation of the doctrines of the Upanishads, the systematisation of their teachings, and a rational rallying of their truths and of the fruits of philosophical quest, constituted his metaphysical mission. Whatever the value of hair-splitting judgments of the chronologists, it is obvious that the demands of the philosophical situation at the time when he composed the Sutras must have been sufficiently urgent to have made him undertake the composition of the said Sutras to secure the systematization of the teachings of the Upanishads.

As the Vedanta Sutras (Apothegms) are devoted to an interpretation and systematization of the Upanishads, it would be perfectly natural to expect that the two great doctrines of Monism and Pluralism, Absolutism and Theism, would be embodied in them. That the Sutras advocate exclusively the cause of the Monistic Metaphysics is a dogmatic assertion that is devoid of traditional as well as rational sanction. The other dictum that Pluralistic Theism is the exclusive subject-matter of the Sutras is equally devoid of the said sanctions. The Sutras are divided into four chapters. The first is known as the "Samanvayadhyaya," a chapter devoted to a harmonization of the Upanishadic texts, with the object of demonstrating that the names of different deities, used therein, only apply to and glorify the nature of the Supreme Creator of the cosmos. The second chapter, known as the "Avirodhadhyaya," is devoted to a rational refutation of rival schools. The third, "Sadhanadhyaya," explains the nature and significance of the means that should be employed to gain the goal of philosophy. The fourth, "Phaladhyaya," elucidates the concept of final emancipation which is the fruit of philosophical quest.

I

According to Sankara's Monistic interpretation, the Sutras proclaim the relation of identity between the Finite and the Infinite. "Amsonana-vya-padesat," (As in some texts souls are said to be many and different from Brahman, and as in others low class persons, and

gamblers are said to be Brahman, souls are to be regarded as *Sparks* of Brahman) (II, 3, 43); "Aa-bhasa-evacha," (The jiva or the Finite self is *only* a reflection or image of Brahman) (II, 3, 50)—these and other aphorisms of a like import are cited in support of the identity doctrine. The orthodox Monistic view is upheld that somehow the one Reality pluralises itself into or engenders the appearance of different, countless centres of life and activity which have only an illusional status. Sankara commences his classic commentary on the Sutras with an enunciation of the basic and foundational doctrine that the whole existence is "Adhyasta," —error-ridden.

Championing the Dualistic tradition, Madhva has interpreted the Sutras in support of Pluralistic Theism. "Bhedavyapadesat-cha," As difference is proclaimed I, 1, 17 ; "Prithagupadesat," as the two are radically different (the supreme is *Mukta*—Free ; the finite is *Baddha*—Bound in meshes of transmigration) (II, 3, 28)—these and other aphorisms are cited by Dualists in their support. The Sutras begin by emphasizing the duty or obligation of every aspirant to undertake philosophical quest after the Supreme Reality. In the next aphorism, the author defines Brahman as the Supreme Power that is responsible for the origin, evolution, preservation, and final destruction of the Universe. The finite beings stand helpless, aghast at the magnitude of the Universe. They can never be identical with the Infinite. The author of the Sutras could have entertained no mental reservation to the effect that the Brahman defined by him is only of a lower degree of reality, and that the Finite and the Infinite are fundamentally identical, notwithstanding the obvious fact that the finite beings, even the most scientifically advanced, are not the authors of the universe. The difference in the matter of interpreting the Sutras is a real one and cannot be lightly brushed aside. The same difference that was noticed in interpreting the Upanishads, namely, the difference between the Monistic and Pluralistic traditions reappears in all attempts at interpreting the Sutras. The difference cannot be written off by any fiat of this or that critic.

II

The creation, preservation, and destruction of the universe are mentioned as the *differentia* of Brahman. Is Brahman just a magician projecting the world-show or does Brahman create a real world? The Monists have always held that the entire universe of organised and unorganised matter and spirit is only a show, an appearance. It is not a reality. Creation, in the Monistic view, is only the projection of an appearance, the colossal appearance of the universe or the cosmos. Vachaspati Misra felt that certain finishing metaphysical touches would be necessary before the picture of illusionistic creation could be made artistic and attractive. Though the Sutras do not explicitly make mention of the concepts of "Maya" and "Avidya"

in the sense in which they are used in later controversial treatises, Vachaspati Misra pressed them into service and explained that "the appearance of the universe is due to the material causality of Brahman with Avidya": "Evam-Avidya-sahita-Brahmopadanam-jagat . . . " (Bombay Nirnayasagar Edition, pp. 54-55).

Upholders of the Dualistic, Realistic tradition negatived the illusionistic hypothesis, and argued that the definition of Brahman given by the author of the Sutras would commit one to the view that the universe must be regarded as real, perfectly and stubbornly real. Authorship of an illusionistic universe does only scant justice to the glory and majesty of the Supreme Lord. The Lord is not obliged to make a living by projecting shows of black magic. He has created a real environment, a real world which is a factory of soul-making and soul-transformation. It is the grand theatre in which is staged the eternal struggle between evil and good, between Ahriman and Ormuzd, with all of the existential and transmigratory paraphernalia. The reality of the environment not merely vindicates the glory of the Creator, but fully justifies moral effort and endeavour, secular activity and all dynamic nation-building and welfare programmes.

III

According to Sankara, realization of the Oneness of Being is the goal of existence. Moksha is final release from the error-riddenness of existence. Moksha, in positive terms, is realization of the Oneness of Being; in negative terms, it is repudiation of the error-riddenness of existence. Vedantic investigation or quest is undertaken so that the goal of oneness of existence may be reached,—"Asya-anarthahetoh-prahanaya-at-maikatvavidyapratipattaye-sarve-vedanta-aarabhyante." (*Sankara-Commentary* on 1-1-1. Bombay Edition, N. S. Press, p. 26). That is the traditional Monistic conception of Moksha.

The traditional Dualistic, Pluralistic and Theistic interpretation of Moksha is freedom from the transmigratory career. A released soul is no longer caught in the eddying whirlpool of transmigration. "Nachapunaravarta-te," (Does not return any longer to the transmigratory career) is the *Chandogya* text on which is based the concluding aphorism, "Anavrittih-sabdat-anavrittih-sabdat," (Does not return on the authority of the Vedas: No further or no more returning to the transmigratory career—on the authority of the Śrutis). (Sacred Texts) (*Chandogya* VIII, 15,1, Sutra 4-4-22). Enjoyment of one's own inherent bliss, that is, unalloyed, is Moksha. The happiness enjoyed in life is hedonistically tinged. It is alloyed and mixed with unhappiness. Freedom from evil and pain, enjoyment of inherent bliss, and service of the Lord, and admiration of His Glory and Majesty in countless ways, about the nature of which not even the faintest envisagement is possible on this side of life or on the side of finitude at all, are the consti-

tuent elements of Moksha or final release according to Madhva and his commentators. These constituents are emphasized by Madhva in his *Anuvyakhyana*: "Dukkhadeemscha-parityajya-jagadvyaparavarjitah — bhunkte-bhogan-sadaivocchan." (Having shaken himself free from all traces of pain and suffering, the freed soul eternally enjoys superior types of Bliss, *without however, participating in the work of creation of the world.* Madhva, Vilas Edition Sarvamoola, Vol. I, p. 195).

There is an important point to note in the Vedantic account of final release. Released souls or free Spirits do not develop the power to create the universe. That power is the property of the Supreme Lord. If the free Spirits acquired this power, the harmony of the universe would be shattered owing to conflict of jurisdiction among a multitude of Omnipotent Beings. The Aphorism "Jagadvyapara-varjam" (Without or *minus* participation in the work of creation—4-4-17) makes this matter unequivocally clear and definite.

IV

When the author of *Indian Philosophy*, Sir S. Radhakrishnan, asserts that "Badarayana affirms a monistic view of the world" (Vol. II, p. 442), he discredits ancient Indian tradition. Whether the Sutras proclaim a Monistic world view or a Pluralistic one is, even to-day, a live, dynamic issue of Indian philosophy. Students of Indian thought do not require this issue to be decided for them by either Max Müller or Thibaut, or by their modern imitators. They have to decide it for themselves. Even so, when Dr. Dasgupta, the author of *A History of Indian Philosophy*, remarks, "I am myself inclined to believe that the dualistic interpretations of the Brahma Sutras were probably more faithful to the sutras than the interpretation of Sankara" (Vol. I, p. 421), he discards the well-known Indian tradition of the Monists. When the latter writer again observes that "It seems that Badarayana was probably more a theist than an absolutist like his commentator Sankara" (Vol. I, p. 442), he does violence to the Monistic tradition. That Sankara is faithful to the import of the Upanishads, while Ramanuja is faithful to that of the Sutras is an estimate, arrived at by Orientalists like Thibaut, which has no especial sanctity about it and which need not be binding on students of the Sutras and the Upanishads who can command the original Sanskrit texts.

I shall mention only one more instance of un-Indian exposition or interpretation of Indian philosophy. The author of *Indian Philosophy* writes: "The liberated in the fine phrase of the Talmud share with the Almighty in the work of creation" (Vol. I, p. 230). And again, "It feels that God is at work in the cosmic drama.... The liberated soul also plays in the same drama." (Vol. I, p. 241). The fine phrase of the Talmud, and the equally fine phraseology employed by the author of *Indian*

Philosophy notwithstanding, the truth according to traditional interpretation of the Upanishads and the Sutras has to be told, that the liberated spirits decidedly *do not* participate with the Lord in the work of creation. Those who for whatever reasons state that the liberated spirits participate in the work of creation do violence to the letter and spirit of the apothegm:—" Jagad-vyapara-varjam." (4-4-17).

V

From the previous sections, it will be obvious that the Vedanta Sutras or the Brahma Sutras present in a systematic connected manner the doctrines contained in the Upanishads. Indian tradition itself has not attempted the impossible task of fixing the exact import of the Sutras. The Monistic and the Dualistic traditions have interpreted the aphorisms in their own way. Each interpretation is grounded on the well-known *six* canons of determining the exact and precise import of the texts: *Upakrama* (commencement of a context); *Upasamhara* (its termination or conclusion); *Abhyasa* (repetition with a view to making assurance doubly sure); *Apoorvata* (freshness or originality of the truth desired to be conveyed); *Phalam* (a specific or characteristic advantage); *Arthavada* (commendation or condemnation, respectively, with a view to impressing on a subject the desirability or undesirability of a course of activity); and *Upapatti* (adducing reasons). It is a serious error to suppose that the Monistic interpretation alone is based on the six canons.

VI

Those who are anxious to interpret the thought and wisdom of the Vedanta to the West should state the doctrines as they are without giving them any alien orientation. The *Gita*, the *Upanishads*, and the *Brahma Sutras* are the textual totalities which form the *points d'appui* or points of departure for all philosophical investigation. They are known as the three " *Prasthanas* " (*Prasthanatraya*). They are shown to coalesce into an interpretational harmony or synthesis. One such harmony is the Monistic interpretation. The dualistic interpretation is another such. While European researchers have had access to the work of Ramanuja, their acquaintance with the system of Madhvacharya is too meagre and scanty to enable them to appreciate its place in Indian thought. Madhva has a place in the sun as the champion of the renaissance of Realism in Indian philosophy. He has been totally ignored by Indian and European writers alike.

VII

What is, after all, the truth of the matter? Is it the Monistic or the Dualistic world view? I think the problem has to be left in the hands of professional metaphysicians. Indian tradition has at particular epochs upheld the Monistic and the Dualistic world views. Let the metaphysicians have a long holiday. The problem for the prac-

tical man is to investigate which world view will best enable him to increase his spiritual stature. Sankara and Madhva, who differ radically in their interpretations of the *Gita*, the *Upanishads* and the *Brahma Sutras*, agree in maintaining that the values of this life will not afford abiding satisfaction of the spiritual needs of the thinking section of humanity. The author of the *Sarvadarsana-sangraha* puts the matter beautifully thus: "Sarvasya-samsarasya - dukkhatmakatvam-sarva-tirthakara-sammatam," (All the Darsanas and Acharyas are unanimous in maintaining that the values of this life and existence,—feverish pursuit of which by all sorts and conditions of men is the goal of the activity of contemporary civilised society – lead only to pain, disappointment and disaster). And not to permanent bliss and abiding satisfaction. Yagnavalkya is emphatic that "the pursuit of the values of this life and existence is inconsistent with hopes of immortality." " Amritatvasya-tu-na-aasastivitteneti"(*Brihadaranyaka* 4-5-3). Family interests, interest in securing wealth, and other interests in the world and worldly affairs (Ishanas or Yeshanas-Putreshana, Vitteshana, Lokeshana—*Brihadaranyaka* 4-4-22)—determine the activities of man. These and allied interests must be transcended if freedom from recurring cycles of births and deaths is to be obtained. This is the message of the Vedanta, whether understood according to the Monistic or the Dualistic tradition, on which emphasis has to be laid by those who are anxious to interpret the wisdom and thought of the East to the West. Trite as it may sound, where there is a will there is a way. Modern civilization and social structures, built on the *Yeshanas* or *Ishanas* (pathological or abnormal cravings for the values of this life and existence) are bound to crash sooner or later if the characteristic obliviousness to higher values continues to be the dominant dynamic power which now energises the builders and sustainers of contemporary civilization. Provided the will to subordinate these *Yeshanas* is cultivated, and provided such a disciplined and cultivated will finds an easy and natural outlet in beneficent constructive activity, modern civilization, grounded on science and scientific discoveries and on the joys made possible by those discoveries, may be saved. This is the message of the Vedanta, as I understand it after a careful study of the texts and traditions.

If this message of the Vedanta, which is essentially a message of freedom from the ills of existence, is correctly and faithfully interpreted and conveyed to mankind, and if at least a section, a rational, responsible section, of humanity will commence translating the message into action, peace and good-will will reign where conflict and ill-will are now stalking rampant. THE ARYAN PATH is a right royal road leading on direct to the realization of the inner bliss of the spirit.

R. NAGA RAJA SARMA

MY NOTE BOOK

Blinds and Breathing—A Respectful Suggestion to Gandhiji—Life, Nature and Art—Western Materialism an Ancient School—Leisure and Yoga—Kali-yuga and Man.

[A. R. **Orage**, Editor of *The New English Weekly*, passes on a very helpful "tip" to the readers and students of old Indian texts. There are people who read the *Bhagavad-Gita* and *Yoga-Sutras* of Patanjali upside down, and there are those who read too literally. Much damage to mental balance and even to bodily health results. Breathing, or Pranayama, about which Mr. Orage writes, awakening of Kundalini and the development of Chakras, etc., are undertaken without even a proper comprehension, let alone competent personal guidance. Thus, we know of one person, among those who have practised meditation according to some verses in the sixth chapter of the *Gita*, who succeeded in becoming somewhat cross-eyed as a result of "the gaze directed to the tip of his nose without looking in any direction" (verse xiii), and then blamed the *Gita*! Carefully read, this description is but a picture of how the true contemplator seems to an outside observer—he is not gazing at the tip of his nose, he only appears as if he were. The same explanation holds good for verses 27-28 in the fifth chapter of the *Gita*. Instances can be multiplied.

"As above, so below," is a recognized fundamental of Esoteric Philosophy; from within without is ever the course of progress—cosmic and human. When this order is reversed in practice idolatry results; since the inner meaning of the symbol is not recognized the outer object is taken as real. Forgetting that man is made in the image of Deity, people conceive God in human form. A special feature of the men of this hard iron age, to which Mr. Orage also refers, is that they mistake beauty of form for Beauty of Soul, outer personal consciousness for the Inner Ego, and maya for Reality.—EDS.]

The appearance of a fourth edition of M. K. Gandhi's *Self-Restraint and Self-Indulgence*, while gratifying to all of us who realise Gandhi's greatness, is a little disturbing to those who would fain follow the high Aryan Path. It was many years ago that Mme. Blavatsky communicated to the present writer, via the late great Gnostic scholar, Mr. G. R. S. Mead, the clue—I might also say the tip—that the precise instructions laid down in many of the ancient Indian works were what she called a "blind"—that is to say, something to be read with particular care. In many such works, she said, effects were substituted for causes, and for the subtle reason that the causes in question could not be communicated in words. Let us take a simple case. Every state of consciousness, it is well known, has its own characteristic form and rhythm of breathing. Anybody can observe this for himself. When we are excited our breathing is irregular and staccato. In states of peaceful reverie our breathing is correspondingly regular and smooth. And, similarly, every state of consciousness, up to the very highest, is accompanied by a form and rhythm of breathing which is peculiar, typical and characteristic.

But now let us suppose that a teacher wishes to induce in his pupil this or the other state of consciousness—how could he set about it? According to Mme. Blavatsky, he could set about it directly or indirectly; directly by personal contact when possible; but indirectly, when contact was not possible, by prescribing the effects for the causes; that is to say, by giving directions as to the form and rhythm of *breathing* in the anticipation that the special mode of breathing would induce the corresponding state of consciousness. The "blind" to which Mme. Blavatsky drew attention lay in precisely this fact; that the substitution of the effect for the cause was in lieu of something better, namely, personal instruction: and, secondly, that the cause when thus, so to say, artificially evoked, was not real, but, as she suggested, as moonlight is to sunlight.

* * *

I am reminded of this profoundly important warning of Mme. Blavatsky by M. K. Gandhi's present work. In his Preface to the Second Edition, he lays down in nine "commandments" the proper rule of life in respect of Sex. Most of his recommendations are of the order of Do or Don't. Do, for instance, seek the society of the good. Don't go to theatres and cinemas; and so on. What I would suggest, with all due respect, to M. K. Gandhi, is that these forms of behaviour are on a par with the modes of breathing already referred to. Their performance or avoidance, while perhaps appearing to produce the state of continence, does, in fact, produce not the reality but only a bad imitation. In short, the prescription of rules of this kind is not what I conceive to be the high Aryan way. M. K. Gandhi himself, I think, is aware of this, since, in his last "commandment," he urges that a man should remember that, as God's representative, he must express God's dignity and love. How much more "Aryan" this is—to be so intent on becoming God-conscious, that continence and the other virtues naturally follow. At the same time every teacher must realise the difficulty of inducing the effort to become God-conscious. And hence the temptation to prescribe effects as rules.

* * *

Modern astronomy appears to offer us small hope of any living company on the other planets; and, of course, still less hope of life on planets outside our Solar system—if any exist. The Moon, we are told, is certainly completely inorganic. Mars may have a little vegetation on it. But as for the rest of the planets, nothing of the nature of any life we know could possibly exist upon them. Even in respect of our own planet Earth, the disproportion between the inorganic and the organic is tremendous. Seen imaginatively from a distance, the Earth would appear to be an immense globe composed of minerals and gases, upon whose mere surface, like a very thin skin, all that we call life would be spread out—and even then over only about a fifth of its entire extent. What

a tiny fraction, even of our own planet, is the sum of what we proudly call the organic kingdom! Nevertheless I do not feel the oppression at the spectacle that other thinkers often appear to feel. In the first place, modern Science knows absolutely nothing of the possible relation between the inorganic and the organic processes. Life, in fact, may stand in the same relation to Matter, as, let us say, the brain-cortex to the human organism. And, secondly, we have an example of a similar disproportion in the comparison of Nature and Art. Taking the whole of the organic kingdom as Nature, and only very special works of Man as Art, it can truly be said that as the planet is to Nature, so Nature is to Art. In other words, there is nothing more terrifying in the disproportion between Matter and Life, than in the comparable disproportion between Life and Art. And just as certainly as it appears to be the human task to make all Life Art, so it appears probable that the divine task is to make all Nature Life.

* * *

In the "materialism" of the West I see nothing necessarily antispiritual, given a sufficient perspective. It has often been remarked that the greatest physicists have almost invariably been highly religious men. And the combination of the qualities is by no means inconsistent or paradoxical. The mind of Man desires certainty about Truth above everything else in the world. "There is no Religion higher than Truth". Certainty, however, appeared to be unattainable by the ancient way of psychology; or, rather, the certainty attained by the individual appeared to be incommunicable and, therefore, unprovable. But the kind of certainty the human mind looks for is not merely private certainty, but public certainty; truth, that is to say, that can be both communicated and proved by demonstration. From this point of view, I regard Western materialism as, in a sense, merely one of the ancient Schools—the School devoted to the effort to establish certainty about Truth experimentally and communicably—the School devoted to demonstration. No doubt many of its pupils have been misled; many have forgotten, if they ever knew, their real object; and others are under the impression that no truth of any other kind than their own can conceivably exist. But not only, as I have said, have the greatest physicists always kept their spiritual objective in mind; but, happily for mankind, they have begun to discover that the same truths lie at the end of Matter as were discovered before by the more ancient Schools at the end of Mind. By whichever road the search for Truth is made, the end is the same; and it is now certain that in future there can be no quarrel between the masters of either School.

* * *

I have sometimes asked myself *why* India, the Aryan East, developed Schools of Contemplation, while the Aryan West has developed the Schools of demonstrable and

communicable Truth.

In an exceedingly able recent work entitled *The Heyapaksha of Yoga* (by P. V. Pattrak, of Bombay University), the answer, it appears, is given. Thanks to the fact that the ancient Vedic law enjoined upon the individual two distinct and separate duties—his duty to his caste, and his duty to himself—and, moreover, apportioned three-fourths of his life to the latter, " it was only natural that under such circumstances of leisure man should be given to reflections about the nature of the self," and of his relation, not with Society so much as with the Universe. It is impossible to over-emphasize the importance of leisure to the spiritual development of Man. Not only is leisure the condition of time to contemplate, but it is the condition of the mood to contemplate. The discovery of practical truths useful to society is undoubtedly stimulated by the activity of work. Strangely enough, however, even this activity of work is justified by its promise of the provision of leisure. On the other hand, it is quite certain that, without leisure, even the discovery that Matter in the end is Spiritual will lead to no real change in Western thought; but the continued activity of work for three quarters of life will only leave the Western mind unsatisfied and at the same time helpless.

* * *

The question is very troubling whether, in terms of Yugas or great Ages, Man is developing or degenerating, evolving or involving. Indian tradition, as we know, affirms that in the Great Year of the life of Mankind we pass through successive declining stages, of which the present Age is the most involved of all. The greatest among us to-day must therefore be less great than the greatest of preceding ages; and there were not only great men before Agamemnon, but there were greater. Without daring to express an opinion upon this tremendous matter, I would merely note its bearing upon the question: What is the nature of Man? Assuming for the moment that, like the creature that begins life as an egg, passes through the stages of worm and chrysalis, and finally becomes a butterfly, the being " Man" passes *in reverse order* through stages, defined in time as Yugas, *what* is the definition we can give of the complete being? Those who saw him in his first phase must have had one definition; those who see him to-day must have another. But where is the mind that can " see " all the stages and, assembling them as merely phases of development, define the being whose nature they manifest? Again without venturing out of my depth, I merely record the doubt whether anybody knows what Man is.

A. R. ORAGE

NEW BOOKS AND OLD

INFLUENCE OF INDIAN THOUGHT

[**J. D. Beresford** and **Max Plowman** evince sympathy for Indian thought in reviewing books of three eminent Hindus. Mr. Beresford also comments upon the persecution of champions of oriental thought like Mr. C. E. M. Joad.—EDS.]

I *

It will not be necessary for me to write here of the broad principles and beliefs taught by Radhakrishnan. They correspond so nearly to those expressed in these pages during the past four years that to state them would only be to repeat the truths of Theosophy. Radhakrishnan's teaching derives from the Ancient Wisdom, from the Vedas, the *Bhagavad-Gita*, and those other sacred books of the East which are the foundation of the one inclusive world-religion that will in time absorb all the minor sects that have seen one aspect of the truth and ecstatically acclaimed it as being the whole. By this I do not mean to imply that even the greatest adept can know the whole truth so long as any link holds him to material expression. While spirit and matter are still united by consciousness, the spirit must in some degree be restricted, debarred from its own complete realisation. But the truths of the Wisdom-religion are an inclusive *world*-truth, containing all that we can ever know while we are held in the bonds of this particular manifestation.

What does nearly concern readers of THE ARYAN PATH, however, is the means of translating some fraction of the generative truth into maxim and practice, and more especially in this connexion, the need for some means of enlightening the Western mind. Nevertheless, before dealing specifically with that subject, it may be as well to find a general direction from Radhakrishnan's own teaching, beginning with his statement on p. 49 of the book under review:—

> It is a law of life that religions, like other things, take on the nature of the organisms which assimilate them.

By the side of that I would lay a further passage from p. 81, namely:—

> There is no function or organ of the body which is beyond the influence of the mind or the soul. Man is one psyche, one whole, of which body, mind and spirit are aspects.

The second of these two statements is another version of the first, and by considering it, we may find a clearer understanding of the relation between the two units displayed. Thus the conversion of an individual will give us a figure

---

* *East and West in Religion.* By S. Radhakrishnan. (Allen & Unwin, Ltd., London. 4*s.* 6*d.*)
Counter Attack from the East. By C. E. M. Joad. (Allen & Unwin, Ltd., London. 7*s.* 6*d.*)

for the conversion of a body of thought.

The important principle at issue is the need for the realisation of the self as a unity, if only in imagination. The whole tendency of modern life in the West, and also of its religion, is to maintain the concept of the self as composed of two or more personalities. The truth is that in some relations this is apparently the fact. The various elements which make up the totality of the individual consciousness have taken on "the nature of the organisms" that act as their vehicle. For we must assume that every cell of the body is an agent of consciousness, and that it gathers force by the agreement or sympathy between the units from which it derives. The metaphor, being necessarily spatial and temporal, must ultimately fail, but it will serve the purpose of illustration.

Now the influence of such a reinforced element, forming a greater or smaller superconsciousness representing the common emotion of the units concerned, will from time to time "colour" the totality of consciousness to an extent that affects the mind and thought in various directions. And this effect as realised objectively by the intelligence is dramatised as presenting a distinct personality. The stimulation or depression of the bodily organism, for instance, so closely affects the nature of the consciousness "secreted" by a majority, it may be, of the cells, that the totality of consciousness becomes swayed in this or that direction. (It is impossible to elaborate the metaphor within the space of this article, but it holds good in so many directions that as a working theory it explains most of the phenomena of abnormal psychology. Occultists will realise its adaptability to the concept of Kama and Manas.)

And this false notion of the self as a multiplicity, aggravated by our Western mode of thought, is perhaps the greatest barrier to the influence of Eastern teaching. The average man (or woman) in civilised Western life makes no effort towards the unification of the personality. He gives rein to one side of it in his business office, another in his home life, a third in his pleasures. And the religion of the churches, by its substitution of various ritual observances for the responsibility of unceasing personal effort, permits the assurance that a profession of faith in certain dogmas coupled with a reasonable conformance to a system of ethics is a sufficient guarantee of "salvation". Thus Western religion tends to divide its worshippers into two personalities, and in England, at least, one of them is usually in evidence for only one day out of the seven. Moreover the object of such religious observances is fundamentally selfish, whatever the profession of the Christian teachers; as the only powerful stimuli at their command are the promise of Heaven and the threat of Hell.

How then, we may ask, are such elements in the world consciousness to be brought into unison? At present we see them in perpet-

ual conflict among themselves, producing in the great body of civilisation just such ill humours and ailments as the conflict of personalities will produce within the physical body of the individual. Mr. Joad, towards the close of his admirable exposition of Radhakrishnan's philosophy, suggests:—

> The ideal of a world commonwealth may be assisted, it may even be conditioned by that of a world religion. Just as rivalries of warring creeds have been a potent cause of war in the past, so their blending in an harmonious recognition of the spiritual reality of the world may be as potent a cause of peace. But, the fact is obvious, the claim to exclusiveness must be given up if the blend is to be achieved.

In confirmation of which he goes on to quote from Radhakrishnan's *Hindu View of Life*, p. 58 :—

> When two or three different systems claim that they contain the revelation of the very core and centre of truth and the acceptance of it is the exclusive pathway to heaven, conflicts are inevitable. In such conflicts one religion will not allow others to steal a march over it, and no one can gain ascendancy until the world is reduced to dust and ashes. To obliterate every other religion than one's own is a sort of bolshevism in religion which we must try to prevent.

The implication of these quotations is the need for such a world-religion as will embrace and finally absorb all the warring creeds, each of which claims to be the one and only way to salvation. Such a world-religion is to be found in Theosophy, fulfilling as it does the "central dogma of all true religion" enunciated by Radhakrishnan as the belief in "the possible perfection of man, his inherent divinity, and the invincible solidarity of all living beings with each other in the life of God". But just as in the life of the individual the reforming principle arises from the profound, inspiring wish for unity of spirit, so, also, must there be a single-hearted desire for reconciliation in the minds of all those who seek to aid the realisation of that supreme ambition "Universal Brotherhood".

That reconciliation is not to be achieved by criticism, nor by the power of the intellect. The dominance of the intelligence with its inevitable critical judgments will be an obstacle, sometimes an unconquerable obstacle, to the individual's search for wisdom. The world is not to be converted by logic, which is the instrument of the churches, founded upon the premises of its own dogma. Our teachers, of whom we must count Radhakrishnan as one, must appeal to the spirit as well as the minds of those they wish to help. And the only way known to us to do that, is by the power of love.

This may seem, at first, a simple remedy, but how many people are there living in the world to-day who have begun to know the truth as to the nature of love? Most people have "love and affection for their own kin and friends," writes the author of the pamphlet "The Light of Shekinah in Daily Living"; "and even then if that love is not responded to, disappointment, irritation and anger result. . . . . We do not love for the sake of love, but to get something in return." Or to take an-

other statement from Radhakrishnan :—

> There is nothing nobler on the scene of space and time than where good men and true women, who renounce comforts, suffer as outcasts and walk the pavements of the world in want, scattering love without talking about it or feeling good or wanting anybody to know.

That, indeed, is the living spirit of " love for the sake of love".

It is, nevertheless, a spirit that is fully attainable only by the very few. We may find it, in its purity, as an attribute of those Lords of Compassion who refuse the enjoyment of the immortality they have won and return to earth to help the earnest pilgrims who would tread the same path. But even the true mystics of the West know but the fringe of that Divine Light which can be realised in its fullness only by those who have achieved the peace of unity. While to preach that gospel to the mass of the people who having eyes see not neither hear with their ears, is, indeed, a vain task.

Yet everyone who simply and earnestly desires the gift of love will find it in some measure, and everyone who finds it even in such small measure, adds his or her power to the world consciousness.

I might find a parable, as illustration, in the reception of Mr. Joad's book on Radhakrishnan. Mr. Joad is well known to the readers of THE ARYAN PATH as an honest philosopher, who, influenced by the sincerity of his own thought, has been moving from the materialist theses of such mechanistic explanations of the universe as Behaviourism towards a definite Idealism. Something of the influence of his earlier training still remains. His championship of Radhakrishnan's philosophy has at times a too self-conscious air of defiance. But he has done good service by his lucid understanding and convincing exposition of Radhakrishnan's principles, and we owe him a real debt of gratitude for that work.

But the parable begins by my first advertisement of the book in question, in a long review printed by a serious and literary London periodical. The vulgarity of that notice makes me hesitate to quote it, so that I have a sense of vicarious shame in reporting that it was headed " Quack, Quack, or Having it Both Ways ". But the tone of the whole notice may be inferred from that heading, and it will serve as representative of the kind of persecution that meets not only the teacher of such doctrines as these, but also those who are brave enough to expound them.

Personally, my hope lies in the belief that we have touched or are almost touching that nadir of inner conflict which is characteristic of Western psychology at the present time. Anger, hate, self-seeking, fear and sense-gratification are the ruling personalities in this European body of ours ; and there is no dominating will to peace and understanding which can control these warring elements. In the human body such a condition leads to hysteria and madness and it can have no other effect upon the national or continental body. There,

fortunately, the analogy ceases, for the human body will be finally destroyed, but mankind as a whole is immortal. And when the dreadful climax towards which we are so rapidly moving is past, the work of re-creation will begin.

Meanwhile, those who hold fast to the great uniting truths we profess, who live the ideal embodied in the thought of Universal Brotherhood, "the invincible solidarity of all living beings with each other in the life of God," are playing their part in the making of the new world.

J. D. BERESFORD

II *

The coincidence of these two books is interesting; both are concerned with the same subject, but they approach it from opposite poles. Mr. Chatterji's record of the travels of the wandering Brahmin ascetic Sivanarayan, which was first published in 1907, has been augmented by a collection of precepts upon spiritual and social questions, which have the simplicity and forthrightness of an oriental Whitman. Sivanarayan was a humble, uneducated seeker after spiritual perfection who applied his unquestioning faith in what he apostrophises as "the All-Comprehending Supreme Being, expressed as Light within and without, the Parent of all" to his own life and conduct with a courage and trust that removed mountains of sophistication and enabled him to take the place of a Mahatma without the assumption of any intellectual wisdom. Dr. Dasgupta, who is Principal of the Sanskrit College in Calcutta and possibly the wisest historian of Indian philosophy, has collected and revised a series of Readership Lectures on the vast subject of Indian Idealism in which he explains in philosophic terms its beginnings in the ritualistic religion of the Vedas, its growth into mystical intensity in the Upanishads, and its subsequent intellectual and philosophic refinement in Buddhism and the Vedānta. Thus, *reality as spirit* is the common theme, approached on the one hand from pure personal intuition, and on the other from the profoundest free thought of the greatest perceptual thinkers.

In striking contrast the two books exemplify the approach to Truth by the ways of feeling and of thought. Anything simpler than Sivanarayan's vision can hardly be imagined. Anything more complex than the workings of a mind such as Nāgārjuna's, is, to me, inconceivable. From which it might be concluded that "most thought is mere folly" and that all that is required of us is simple faith entrenched in an intuition from which it never strays

* *Indian Idealism.* By Surendranath Dasgupta. (Cambridge University Press. 10*s.* 6*d.*)
Indian Spirituality: The Travels and Teachings of Sivanarayan. By Mohini Mohan Chatterji. (J. M. Dent, London. 5*s.*)

far into the forests of rationalisation.

Unfortunately for such a conclusion, faith is really dependent for its living maintenance and healthy growth upon its continuous effort to penetrate this forest. A faith that refuses this creative adventure and is content with the security of intuition is a weak and unproductive faith, however pure. Darkness is primordial, and the business of light is its overcoming. True rationalisation is only the unfolding into understanding of that which is perceived intuitively; and this unfolding is as necessary to Truth as the unfolding of its petals to a flower. Besides, the very purity of faith is dependent upon its being the expression of the whole man; so that he who slights the testimony of his intelligence pollutes his faith and becomes a hypocrite, simply because he will not allow the truth to filtrate every particle of his experience. The poison of orthodoxy is that it preserves a portion of the mind from the access of *living* faith. And faith is not ascetic or reclusive. It is the soul's adventure, which the mind subserves, and the more active the mind in the service of the spirit, the greater the triumph of faith. Only when the intellect becomes dominant and makes the narrow circle of rational thought the limit of knowledge, closing the gateway of Infinity by disregarding the intuitions of spirit, does thought defeat itself and lay waste the territory of the spirit with mental abstractions.

And abstraction is the sin which doth so easily beset both East and West. In the West it has taken the form of science. Materialism accepted as pure knowledge an analysis which is an abstract of actuality. This restricted conception of knowledge leads—as simply and as logically as any effect follows its cause—to the void of mathematical formulae. The scientific West now prostrates itself in adoration of an arithmetical equation, wondering by the by why it is in the toils of its own economics. Such is the nemesis of materialism. But in the East, abstraction took the form of metaphysical thought. In the pathetic endeavour to preserve the vision of truth in its purity and to extend the field of its comprehension to the widest limits, thought began to beget upon itself, trusting in its own self-sufficiency, until at last it too reached a void where, the Divine Vision forgotten, it looked nakedly upon nothing but its own spectral image.

How is the snare to be escaped?

For East and West the mystery of incarnation perpetually redeems from abstraction and stands as guide to the highest apprehension of truth. In the mystical experience, truth is seen as light. But this immediate perception is static and in itself unrelated to the world of existence. It cannot be maintained without the perversions of asceticism. The vision of being needs continual mediation, for that mediation is the process of life itself. The whole creation would wither and perish but for the mediation by which the light is transformed into the life. It is the

process of which human art is the symbol.

> God Appears, & God is Light
> To those poor Souls who dwell in Night,
> But does a Human Form Display
> To those who Dwell in Realms of Day.

In the Upanishads the founders of Indian philosophy perceived the Light with a purity of vision that has never been surpassed. But the subsequent history of Indian idealism reads as though men had gone blind in the effort to remain gazing nakedly upon the sun. Not thus does the sun itself behave.

> Look on the rising sun! there God does live,
> And gives his light and gives his heat away.

And as the sun expresses itself by incarnating itself in the fruits of the earth, so man, having once perceived the Divine Vision, must himself become its incarnation. Thus only does the light become more light, and truth bear witness to itself. Not in vision, but in act, does India now need to realise herself. She has all and more than all the wisdom she requires. Her business is to translate this understanding into those human expressions of her faith which will be incarnations of her religious spirit. And these, in whatever forms they take, are truly works of art.

Thus we conclude that Indian philosophy needs now the fructification of art in the widest sense even for the sake of that philosophy's own health. The comment may seem wide in its bearing upon Dr. Dasgupta's book, but it nevertheless has its reference. His historical exegesis is wonderfully exact and quite marvellously erudite; but even in following his perfectly logical and often lucid exposition, the lay mind becomes conscious of contraction and a grim tightening of the mental nerves which is a sure sign of abstraction. "How charming is Divine philosophy," said Milton. It is true of that philosophy which is the contemplation of Divine reality; but when, as too often in *Indian Idealism* (perhaps quite inevitably, considering the subject's past history) philosophy becomes the effort to sustain metaphysical thought upon the tight-rope of pure logic, then it is not charming, but barren, desiccated, and perilous to the soul.

MAX PLOWMAN

The Secret Commonwealth of Elves, Fauns and Fairies. By ROBERT KIRK, M. A., Minister of Aberfoyle, 1691. Comment by Andrew Lang, M.A. (reprinted from the 1893 edition). Introduction by R. B. Cunninghame Graham. (Eneas Mackay, Stirling. 7*s.* 6*d.*)

This strangely attractive book, reprinted by the enterprising firm of Eneas Mackay, of Stirling, Scotland, is not helped by the introduction contributed by R. B. Cunninghame Graham Andrew Lang's history of the book is more serious and more appropriate. The original author, Mr. Robert Kirk, writing in 1691, does in many respects, in spite of his time and environment, treat his subject in a curiously cold "scientific" way, as Andrew Lang says. Mr. Kirk it is alleged, was himself spirited away by underground folk and never returned to human habitation, nor to an ordinary human death. Such a statement depends upon negative evidence and is impossible to substantiate

or to believe; nevertheless in Kirk's own book, written before this strange alleged departure, there is evidence of so much that is common to the seer of super- or sub-normal sights that his work should be read. Some one capable of modern research should carefully sift this and as many other ancient records as possible so that facts widely established may be crystallised out from the hazy nebula within which so much fraud has concealed itself.

There seem undoubtedly to be facts which could be verified and substantiated and on which such critical observation should concentrate itself. Influence of geographic locality on second sight is such a theme. The Highlanders and other members of the Gaelic races can afford even to-day verifiable instances of second sight and foreknowledge of events, and it ought not to be impossible to find out from men and women of that race whether they themselves are conscious of a difference in the intensity of their powers; whether perhaps they lose them altogether in various localities. The writer of this review is partly of Celtic blood and in her life has experienced a rich variety of incidents which are almost second sight and at any rate are supernormal, and some of them have been extremely useful. The only time she definitely and quite explicitly knew of the death of a person who was not known to her to be dying or even seriously ill was the day before that death took place, when she herself was in Edinburgh. On other occasions when those nearer and dearer and known to be ill were at the point of death, she being then in the south of England, no such foreknowledge or second sight was experienced.

One would anticipate that without too superhuman an amount of work an interesting map might be charted from individual experiences of those who are still alive and can be questioned, supplemented by carefully supported facts from such as are recorded in the literature of the world. Such a map, it might be answered, would make the position only more complicated and inexplicable than before: that remains to be seen. The true scientific spirit is to collate facts, the answers themselves the facts will then yield.

John Kirk, whose manuscript dated 1691 is here reprinted, was a minister of religion and he says:—

> As our Religion obliges us not to make a peremptory and curious Search into these Obtrusenesses, so that the Histories of all Ages give as many plain Examples of extraordinary Occurrances as make a modest Inquiry not contemptable.

Scattered through his manuscript are many points which may be held to be among the established facts of these regions of remote human faculty. He remarks, for instance:—

> The men of that Second Sight do not discover strange Things when asked, but at Fits and Raptures, as if inspyred with some Genius at that Instant, which before did lurk in or about them.

His manuscript apparently lay unprinted until 1815 when the first edition of one hundred copies was printed. The second edition of five hundred copies was printed in 1893, and the present edition in 1933 is an indication of the vitality of his contribution: the dross of credulity mingled with the gold of truth.

ERICA FAY

[Miss Erica Fay who contributed to THE ARYAN PATH of February 1931 an article on "Fairies and Magicians," is the author of *A Road to Fairyland*. She has spent a considerable time in the East, and there came in touch with Lafcadio Hearn and his family. Her appreciation of the magic of words—first aroused by Hans Anderson who entranced her as a small child—was enhanced by hearing him and seeing the poetic beauty of his home in Japan. Miss Fay has travelled a great deal in many countries. She says that "Although I have some knowledge of science I have always felt that human truths deeper than can ever be presented by scientific methods can be expressed in fairy tales".

—EDS.]

Side Notes on the Bible. By HILDA PETRIE. (Search Publishing Co., Ltd., London. 3*s.* 6*d.*)

This book is aptly described by its title. It contains a series of disconnected notes elaborating, interpreting, or confirming extracts from the Old and the New Testaments; which notes are based on evidence gleaned from the dead and buried civilizations brought to light once more by the digging of Sir Flinders Petrie. It is a book that by its very sketchiness may irritate scholars; but then, it was obviously not written for them, but rather that the layman may read more in a sense of realism his Bible as a great historical document, and catch some of its contemporary effects. Short as these notes are, concealed in them lie the results of a careful and intelligent research which make them above contradiction.

Perhaps Lady Petrie's own words best describe her aim:—

> A score of small pictures are gathered here, to throw light on some ancient things of the East, linked with the Bible narrative which they directly or indirectly illustrate.
>
> I have put a few words to each—spun-out captions to give their meanings—and cannot find a title modest enough for these.

As to her method, we may take this for one example: she quotes the text, "When Israel came out of Egypt," from Psalms, CXIV. 1, and shows us as the best portrait known of Mer-en-Ptah, who was the Pharaoh of the Exodus, the photograph of a sculpture found in a temple at Thebes. This she describes, together with other discoveries made at the same spot and dealing with the same subject.

Modest her book may be, and even if she may seem to direct her observations at a rather simple level, Lady Petrie is an admirable expositor. She knows how to arrange, how to select, and how to condense, and her attitude to her subject is primarily historical and human. In these pages is given an idea of the way a great literature came into being, while with her help we can glance at Government and private life, professions and trades, and the agriculture and architecture of a lost age. It is refreshing that Lady Petrie grinds no dogmatic or ecclesiastical axe, but, having given her illustrations and her "captions," she leaves the reader to do his own moralizing. The book will not fail to bring to him who reads it a new knowledge to understand the Bible and to realize that sometimes the spade is mightier in persuasion than the pen.

A. R. UBSDELL

The Avatars. By A. E. (Macmillan & Co., Ltd., London. 6*s.*)

This is written in the form of a symposium and in exquisite prose, and it is as instructive as it is delightful.

The evils of a civilisation dominated by machinery are powerfully depicted:

> What was told of that mystic Babylon of the Apocalypse, the haunt of every unclean spirit, might have been spoken of the cities of the Iron Age dominated by the dark mechanic genius. . . . . No song sounded over labour, for the machine chanted its iron dronings by day and by night, and the sorcery made men to forget the soul had once been as illuminated as nature. The heart was ever heavy, and few were those who could hold back the gloom by creating their own light. The imagination could no more conceive of lordly life, and multitudes fell blindly into a mould devised that society might have the precision of the machine.

The religions of the Iron Age were terrible and the state concerned itself with material well-being. Even the writers of that age could conceive only of the perfecting of mechanism and not of the perfecting of human nature.

To redeem men from this enslavement of spirit, to rouse them into a consciousness of their divine possibilities and the splendour and beauty of the universe around them, two Immortals incarnate themselves on earth as a peasant boy and a beautiful girl, and whoever came near them "had a quickening of the soul". For it was the peculiarity of the New Avatars, that unlike the Old in the ancient world, they preached no new doctrine but kindled a spiritual awakening in those among whom they passed. To

the poet came the vision of a living nature. The painter felt within him the stirring of the creative imagination which had become atrophied in the machine age. The sculptor experienced an exhilarating sense of freedom. To the musician life itself became musical. One who could lay no claim to any of these artistic gifts, still felt the "magic of the gay" for in the fleeting vision he had of the Avatars, it seemed to him that their being arose out of "a shoreless sea of joy". Lastly, to the philosopher, naturally, came the vision of the mystic unity of all things and he proclaimed the uselessness, nay, the mischievousness of formal systems of thought.

> They left no wisdom for moralist or philosopher to dilate into systems which as they grew could only enslave us. They gave us no ethic, no commandment to do or forbear. Such things are not natural. They do violence to the soul, begetting exaltations followed by despairs. No one can state a moral law which is sufficient for the infinite complexities of life. But as we grow nigher to deep own-being, our passions drop away from us. We act with tenderness to all for we enter the great unity of all-life.

This idea of the unity of all in the Divine Spirit is fundamental to A.E's philosophy of life. Connected with this is his belief—a belief for which, as he himself says in "Song and its Fountains," he relies on the intuition of the seers of the Upanishads—that all vision and high imagination come from a centre of consciousness behind the sphere of dream.

> As the diver under deep water must
> Rise to the air for life, so every night
> The soul must rise and go unto its Father,
> For a myriad instant breathing eternity.
> And then, returning by the way it came,
> It wakes here to renew its cyclic labours.

These two convictions pervade the poet's mysticism and colour all his great poetry.

N. NARASIMHA MOORTY

The Zohar (*Vol. IV*). Trans. by MAURICE SIMON and PAUL LEVERTOFF. (The Soncino Press, London. 21s.)

The Zohar, or "Book of Splendour," known as the "Bible of the Mystics," and written originally in Aramaic and Hebrew, is in form a commentary on the Pentateuch, but is actually a treatise on mystic theosophy, and is the chief text-book of Jewish Cabbalism. It is set forth as a series of discourses between the Rabbi Simeon ben Yohai, who lived in the second century, and his companions, but its actual authorship remains uncertain. It is obviously not the work of one individual, but contains material covering a period of many centuries and drawn from various mystical sources.

Volume IV, translated by Maurice Simon and Dr. Paul Levertoff, carries the commentary on from Exodus XXV to the end of Leviticus XI, but the discourses are also linked up with references to the Song of Songs and the Psalms; the Torah is regarded throughout as having a mystical meaning, to be interpreted only by the "masters of esoteric lore".

Emphasis is laid on the Unity of the Unmanifested Godhead (En Sof, the Infinite); "there is one organic Whole, interrelated under One Principle, the most exalted of all—adorned as with a crown by the ineffableness of the En Sof." A deeply spiritual significance is given here to sex, for the Shekinah, the Glory of Israel, is the Matrona, the Supernal Mother, who comes to dwell "in the palace of the lower world, in order that all faces should be lit up there, and dispenses blessings and radiates light upon all things unto all creatures". She is Deity Immanent, the Divine Wisdom dwelling in this world and in the soul of man. "God and the Shekinah," says Rabbi Simeon, "are in one counsel, and rule according to the self-same plan," and, again, "The Divine King without the Matrona is no king".

The universe, including the human soul, is held to be the outward expression of the Divine Thought, and the souls of men, before they enter this

world, dwell in the Presence of God; when the time comes for them to descend to this world, they are warned to remember the Torah, and to be devoted to the Holy One. So there is the closest link between the Divine and the human, and it rests with man to strengthen that bond, through his own power of will, for spirit rouses spirit, and the spirit of man, filled with yearning love, brings down the Divine Spirit. One of the Rabbis says :—

> Assuredly whosoever is of a willing heart may draw unto himself the Shekinah, may bring Her down from on high, to reside with him, and when She comes, how many blessings and how much riches does She bring with Her.

And when the Shekinah dwells within them, the faces of the saints reflect the Beauty of the Lord.

So it is that the Divine Glory expands itself into spirit after spirit and soul after soul, until the time comes for the parts to be re-united in the Whole, the many varied lives with the Changeless Life, the separate with the One Inseparable, so that all is in all, and all is One.

The book is full of beautiful passages of profound mystical significance, which cannot be quoted here, and it will be read with deep appreciation, mingled with gratitude to those who have translated it so faithfully, by all who are interested in Mysticism, whether of East or West.

It is to be regretted that a book of this length and importance is not provided with an index, nor even a detailed table of contents, for the guidance of the reader.

MARGARET SMITH

The Diffusion of Culture. By G. ELLIOT SMITH, F. R. S., M. D. (Watts and Co., London. 7*s.* 6*d.*)

In his latest contribution to controversial ethnology, Dr. Elliot Smith attempts to prove the following main theses :—

1. That every important element of human culture was invented at a given time and place, and thence diffused throughout the world.

2. That the views of those ethnologists who, like E. B. Tylor, believe that such cultural elements may have originated independently at different epochs and in different places, are wrong.

3. That the pre-conquest civilisations of the American continent were not autochthonous, (nor, incidentally, Atlantean), in origin, but were imported from Indo-China, either directly, or indirectly via Polynesia, by voyagers who succeeded in crossing the Pacific at various times after about A. D. 800.

4. That, in his own words :—

> The evidence which is now available justifies the inference that civilisation originated in Egypt, perhaps as early as 4000 B. C., but certainly before 3500 B. C., when men imitated the natural process which happened every year at the inundation of the Nile and cut channels to extend the flooded area. In this way agriculture was first invented and with it a settled mode of life in villages. It became essential to make pots to hold grain, granaries to store it. Houses were then invented for the people themselves. Circumstances compelled them to make cemeteries. . . . . [the result of burial in the hot, dessicating sand] seems to have suggested or strengthened their belief in existence after death . . . . . [and led to] the devising of chambers of brick, pottery and rough stone slabs to protect the corpse, and, as soon as copper tools were invented, of wood and carved stone coffins made by carpenters and stone-masons. They also used the flax growing in their barley fields to make linen. . . . . All this time they were studying the river and their irrigation basins, devising arithmetic and calendars, and geometry to measure their fields. . . . The value of timber, gold and copper had been created by these events in Egypt. . . . .

It is curious that Dr. Elliot Smith, who frequently finds occasion to chide his fellow ethnologists for their tendency to unwarranted theorising, should in this passage prove himself a past master in the same art. What he calls justifiable inferences, will be regarded by many of his readers as merely speculative hypotheses, piled up with generous disregard of all the canons of probability. If the primitive Egyptians could really create in a few beggarly centuries all the sciences and

arts which differentiate the magnificent civilisation of the Fourth Dynasty from the crude mode of life of the scattered hunting tribes of the Upper Palæolithic; if they could in so brief a time invent agriculture and irrigation, the loom, the mining and smelting of metals, carpentry, masonwork, shipbuilding and navigation, pottery, to say nothing of geometry, arithmetic, astronomy and the art of writing, then there must have been more genius among them than the world has ever seen before or since! It used to be said in a certain medical school that a physiological theory lasted on an average for two years. We wonder how long this attempt to derive the foundations of all human achievement from the reaction of the Nile floods on the minds of the palæolithic savages of 4000 B. C. will find acceptance among even the most credulous of archæologists and ethnologists.

In its most general form the Diffusion theory does account for many of the facts of ethnology. Many of the most important culture discoveries were doubtless spread from single centres; but this does not exclude the possibility that some of them may have been independently invented, or reinvented, in different times and places. The particular problem, around which this controversy has raged fiercely for centuries, is that of the origin of the ancient civilisations of the American continent. To prove his theory of their comparatively recent East-Asiatic origin, Dr. Elliot Smith cites a number of facts, notably the elephants' heads sculptured on Maya ruins and depicted in Maya manuscripts, and other symbols and art forms which display a striking resemblance to Hindu models. But he passes over in silence the whole cycle of facts, collected by Donelly, Lewis Spence and other writers, which point to an Atlantic origin, not the least pertinent of which are widespread traditions to that effect of some of the American races. The use of the same symbols in different parts of the world may, as H. P. Blavatsky and others have suggested, be due to the natural appropriateness of those symbols to express certain ideas; but to Dr. Elliot Smith and some of his confrères symbols are merely arbitrary signs, which, being arbitrary and without any inherent significance, must, when found among different peoples, be taken as proofs of cultural contact. At best Dr. Elliot Smith's theory leaves more puzzles than it solves. Why, for instance, should the hypothetical voyagers from Indo-China have brought to Peru a few religious symbols but not the art of writing, the loom but not the wheel, the shipbuilder's craft but not the use of animals for draught or burden.

To illustrate his theories, Dr. Elliot Smith has collected—or perhaps we should say *selected*—a large number of extremely interesting facts about early civilisations; and some of the matter in his book, especially his account of the effect of the founding and propagation of Islam on the cultures of the Old World, is really illuminating.

R. A. V. M.

The Twelve Healers and the Four Helpers. By EDWARD BACH, M.B., B.S., D.P.H. (C. W. Daniel Co., London. 1s.)

The theory of disease and its cure expounded in this little book is simple to the point of *naïveté*. The author prescribes herbal remedies for faulty states of mind or emotion, to which he ascribes physical disease. Our suspicion of the arbitrary method of choice of these specifics is confirmed by finding *Impatiens* prescribed for impatience. This seems almost too ingenuous to be meant seriously, but the author's simple earnestness disarms suspicion. *Clematis* for indifference, *scleranthus* for indecision, *vervain* for overbearing enthusiasm—how alluring it all sounds! But what for Hatred, Lust and Wrath? How easy were the conquest of perfection if moral blemishes could be so easily removed!

E. H.

Reincarnation in the Light of Thought, Religion, and Ethics. By FRIEDRICH RITTELMEYER, D. Phil., Lic. Theol. Trans. by M. L. Mitchell. (The Christian Community Bookshop, 1001 Finchley Road, London. 3*s.* 6*d.*)

Dr. Rittelmeyer is the leader in Germany of the Christian Community founded in 1922 as a "free work of religious renewal" inspired by the teachings of Rudolf Steiner. His earlier life was spent as a Liberal Protestant Pastor; he is well known on the Continent as preacher and writer. The special aim of his new book is to discuss reincarnation, usually regarded as an Eastern doctrine, in relation to Western thought and Western religious tradition. Through Christianity, Dr. Rittelmeyer believes, the idea of reincarnation has acquired a new meaning and a new value for the whole world.

Following the teachings of Rudolf Steiner, Dr. Rittelmeyer holds that the incarnation of the Christ Spirit in Jesus of Nazareth gave a new impulse to human evolution. Initiates had always known Christ, finding Him after death in the spiritual world and during life through the Mysteries, nut always as a Being who had to be sought in lofty spiritual realms, away from the earth. Hence reincarnation seemed to mean a recurrent coming away from Christ; it was often felt as a burden. But since Golgotha Christ has dwelt in the earth's sphere, men are not re-born into exile, and the spiritual evolution of humanity becomes inseparable from the spiritual evolution of the earth itself. Even the metals must be raised up into the likeness of the precious stones of the Apocalypse.

I think that in the future men will demand increasingly a religion which relates itself to the earth in some such way as this; no other religion can unite truly with science or with sociology. But how far is reincarnation, as interpreted by Dr. Ritttelmeyer, essential to religious development along these lines? What is important is that every human ego should be bound up through past karma and future endeavour with earthly history. There are other esoteric teachings, which establish this link by conceiving that one ego may participate in the experiences of other egos, born before him and after him, towards whom he stands as spiritual child and spiritual parent. Something like reincarnation may also occur; but it is easy, perhaps, to form too crude a picture of what the process involves.

I wish that Dr. Rittelmeyer had told us more of the inner experiences from which his own belief in reincarnation is mainly derived—that he had made his book more of a personal record and less of a polemic. Although he rightly emphasises that reincarnation is not to be accepted by anyone simply because Rudolf Steiner taught it, references to Rudolf Steiner's work are very frequent; and the general reader may feel that this aspect of the book limits its appeal.

But this need be felt only if the book is treated as an argument. Its essential value, I think, is as a stimulus to thought and meditation. Dr. Rittelmeyer's writing is most agreeably free from sensationalism and false sentiment. He is well aware that thoughts of reincarnation may be a dangerous source of egotism, callousness, and vanity—"one may say candidly that if hostile powers wished to destroy men, they could lay hold of them at this point." In his discussion of how such danger may be avoided, and how a belief in reincarnation should be expressed in personal and social conduct, there are many wise remarks reflecting a long pastoral experience and a deeply sympathetic insight into human nature. Whether or not we are inclined to believe in reincarnation, we must feel that it is united here with an exalted morality; and that to reflect upon it, under Dr. Rittelmeyer's guidance, not only gives us a clearer grasp of present-day religious needs but brings us close to far-reaching spiritual issues.

CHARLES DAVY

Human Livestock. By EDMUND B. D'AUVERGNE. (Grayson & Grayson, London. 10*s.* 6*d.*)

Mr. Edmund D'Auvergne has presented his timely book to the public in the centenary year of one of the greatest acts of liberation in history, for it was in August, 1833, that Great Britain decided to wash her hands completely of any complicity in slave trading and slave owning by setting free all the known slaves in the British Empire on August 1st, 1834.

Human Livestock covers in readable form the whole story of slavery under British and Foreign flags whether in the West Indies or the Southern States of America, or other islands of the sea. The author tells a terrible story, but then, slavery is a terrible story.

It is estimated that for the two hundred and fifty years from 1600 to 1854, the slave traffic involved the original capture of 12,000,000 of human beings, of whom only about 6,000,000 ever reached the plantations. Mr. D'Auvergne tells us that in one intensive period from 1780 to 1786 over 2,000,000 slaves were shipped into the British American Colonies.

He also tells something of the demoralization with which slavery was accompanied. There was first the practice of breeding slaves, and he quotes one planter who in making his report expressed satisfaction that the report included "52 wenches who were pregnant"! He mentions also the well-known fact that there was the freest licence in the matter of women. In another part of the book he plainly illustrates a well-known practice which is seldom committed to print, namely, that of gelding, and quotes the following record of a woman who was paid to carry this out: "Ten guineas paid to Alice Mills (*sic*) for castrating forty-two negroes according to sentence of commissioners for trying rebellious negroes."

But Mr. D'Auvergne does not limit himself to the horrible side of Human Livestock. He tells very finely indeed, almost better than it has ever been done before, the story of the historic work of Granville Sharp. The picture which he draws of this clerk in the Ordnance Department who resigned his position to make history in bringing about Abolition, will be an inspiration to any reader. One other interesting and little known feature is the part which Canada played in assisting the work of liberating the slaves of the Southern States of America, and he produces some of the most thrilling stories connected with the efforts the Canadians made to rescue slaves who were making their escape from the south to the free country of Canada.

Human Livestock is a story extremely well told.

JOHN HARRIS

Son of Heaven: A Biography of Li Shih-Min, Founder of the T'ang Dynasty. By C. P. FITZGERALD. (Cambridge University Press. 12*s.* 6*d.*)

This interesting and scholarly history of the founder of the T'ang Dynasty, during which dynasty China flowered into one of her fairest eras of culture, is an outstanding work of original research. Yet it is so pleasing, and so vividly written, that the ordinary reader will find himself greatly attracted by this picture of one who might be called the Charlemagne or the Akbar of the Far East. Li Shih-Min, who is more universally recognized under his dynastic name, T'ai Tsung, was not the first of the line, but it was his impetus, military genius and force of character which placed his weak good-natured father on the throne at a time when China was divided under twelve warring satraps. Since the Hans, China had become more and more disintegrated, and indeed was still not to become the size of nation as we know it to-day, although Li Shih-Min drew in Fukien and some of the South-western provinces before he died, worn out at forty-nine. But his unification of China was to last, with modifications, till the present age; and

when one considers that enormous achievement, one perceives why he has become a national hero.

He was but fifteen when he was sent to fight the Tatar hosts. Constantly throughout the book, China's borders are harried by these horsemen, skilled with bows and arrows, vulnerable only in their inter-tribal dissensions and their dependence upon their herds and flocks and water-wells. Indeed Mr. Fitzgerald compares the problem to that facing British India to-day on her North-west Frontier. By the close of his reign, Li Shih-Min had put China in the position of being on the offensive, if she so desired, rather than the defensive. His war with Korea was not so successful perhaps as to arms, but he certainly set an example in clemency which is worth noting in that cruel period: for, out of his private resources, he ransomed the families of the captured and set them on farms, so touched was he by their sad condition. With similar magnanimity he made Wei Cheng, the adviser of a fallen foe, his chief minister, and he paid attention to his candid and frequent criticisms.

It is not surprising that the Chinese look upon this Emperor, who not only unified but settled the administration of the provinces and restored the examinations for the civil service, as almost the ideal of Confucius's Perfect Prince. Foreign nations, moreover, may well respect him, for it was he who welcomed the Nestorian Christians to his capital at Ch'ang-an (or Hsian-fu, as known now), and permitted the Mohammedans to build a mosque in Canton. Tolerance truly admirable even to-day, as well as in the seventh century A. D.!

DOROTHEA HOSIE

Mixed Pasture. By EVELYN UNDERHILL. (Methuen & Co., Ltd., London. 5s.)

Once more we have a book from Miss Underhill on her special subject. She is perfectly correct when she says:—

> Philosophy has not only to make room for the intellectual experiences of a Plato, a Descartes, a Kant, a Hegel. It must also make room for the contemplative experiences of a St. Paul, a Plotinus, a Francis, a Teresa.

This divergence between intellectual and spiritual experiences has been the source of the division between Religion and Philosophy. Spiritual experiences offer unique material for thought, and a complete philosophy is not possible if the most striking and important experiences of life are neglected. Indian philosophy has shown deeper insight in building up systems of thought not only on normal but also on supernormal experiences.

This book opens with "The Philosophy of Contemplation," defined as "the art whereby we have communion with that ultimate reality". The author points out the importance of the mystic quest for "that mysterious Something Other, the Holy and Unchanging which gives meaning to life".

Mysticism opens a new vista of experience, "a wonderfully full, new, and intimate sense of contact with the real life of things". The touch with real life can be felt here, and the soul pours forth melodies of creation in all departments of life, social, artistic, philosophic and contemplative. The discovery of this eternal life makes our temporal life here richer and fuller by the reflection of its light upon it. The temporal is the shadow of the spiritual; and, therefore, the "will of the voice" is understood and obeyed. Social actions become easy and spontaneous; love, charity and service become full of meaning and joy.

The Oxford Movement, discussed in another essay, evokes the true sense of the church as the Divine Fold, by impressing the significance of sacramental worship as helping the nourishment of mind and spirit in finer instincts and illumined impulses, and as giving a disciplined life and holiness. "The pro-

motion of holinesss—this alone can guarantee any institution's spiritual worth."

In the last part of the book the author describes the spirituality of St. Francis, Richard the Hermit and Walter Hilton, and summarises the philosophy of Baron Von Hügel. The Baron conceived of a thin barrier

between our poor finite relativity, and the engulfing infinite Absolute, a barrier which is absolutely necessary for us, for though God was and could ever be without us, God is no more God for us, if we cease to be relatively distinct from Him . . . Our spirit clothes and expresses His, His spirit first creates and then sustains and stimulates our own.

The author emphasises the dynamic side of Mysticism, which shows life in exuberance, life in all aspects of prayer, love, charity and service—life which touches the finger tips of the Eternal as well as raises the fallen humanity to enliven it, transform it and lead it Heavenward.

MAHENDRANATH SIRCAR

Christian Myth and Ritual: A Historical Study. By E. O. JAMES, D. Litt., Professor of the Philosophy and History of Religion in the University of Leeds. (John Murray, London. 12*s*.)

Professor James begins by telling us that Christianity,

as an institutional and historical religion is synonymous with the worship of Jesus as the Eternal Son of God and the centre of a sacramental ritual. For weal or woe, from the beginning of the second century, the main strands of the culture pattern, which in the East became known as Orthodoxy and in the West Catholicism, took shape, and grew in complexity during the subsequent ages . . .

How these "strands" of the Christian "culture pattern" may be traced back to the religious rituals and practices of the oldest known races is the theme of the present work, in which the author demonstrates that an enormous number and variety of the ceremonies, formulae and ritual objects, used in the Catholic rites of ordination, baptism, the Eucharist, etc., have descended from pre-Christian times, and have been preserved and, as it were, mummified by the conservatism of the Church.

Professor James has much to say about the cycle of primitive ideas centring round the kingly office—so fully described by Sir James Frazer in *The Golden Bough*—ideas which became interwoven with the Christian conception of Jesus as the king who was sacrificed for the welfare of his people. Primitive conceptions of the kingship have survived, not only in connection with the central dogma of Christianity, but in such Christian rites as the English coronation service, which is a veritable museum of relics of ancient rituals. But it was—

in the papacy that the ancient conception of the royal priesthood survived in fullest degree . . . . The Roman Pontiff, therefore, came to represent the unity of the Church, and the concentration of all ecclesiastical power in the same sense that the divine king was ruler of the community by virtue of his supernatural status . . .

In illustration and support of his thesis, Dr. James has collected and arranged with discriminative skill a vast amount of deeply interesting information about the popular religious beliefs and practices of antiquity.

It must not be forgotten, however, in connection with this and similar works, that, contemporary with the folk who believed and practised these doctrines and rites, which were usually superstitious and often obscene or cruel, there were philosophers, poets, saints, and cultured men and women, whose creeds were rational and ethical standards unexceptionable. No doubt such people were in a minority then; but are they otherwise now? Superstition, cruelty and obscenity were no monopoly of the ancients; nor are their antithetical virtues peculiar to ourselves.

R. A. V. M.

THE LAST QUARTER OF 1933 IN THE U. S. A.

Events which are Symptoms—The Coming of an Ordered Society —Spiritual Values of the New Deal—Precepts and Examples of Emerson and Thoreau—Poetry returns to the Stage—Study of Religion at Columbia.

[**Professor Irwin Edman** is one of the more independent and idealistic of the younger group of American thinkers. He keeps a sensitive finger on the American pulse. His fitness for the task of observing spiritual trends of Far Western thought and recording them once a quarter for THE ARYAN PATH will be apparent from the following extract from his personal credo, contributed a few years ago to the volume entitled *Living Philosophies* :—

There seem to me, without benefit of religion or of clergy, to be the possibilities of worship and of adoration. There are altitudes of the spirit revealed to us in the traditions of philosophy, literature, music, and art that remind me still that divinity was not a human invention but a human discovery. I believe those heights in art or in life may be reached again, and I know the works of contemporaries and the lives of contemporaries that seem to me to bring a renewed faith in the possibilities of life even to a disillusioned and weary generation.

That powerful current of magnetism that emanates from ideas influences men to a greater extent than most realise. It explains the phenomenon of consensus of mass opinion on countless points, but no less it offers hope for the raising of the level of the race mind, as spiritual ideas are held and spread. Ideas know no geographical boundaries, and the trend of thought in America is of immediate practical interest to us all.—EDS.]

The spirit bloweth, of course, where it listeth, and it most assuredly bloweth not at stated intervals such as a week, a month or a quarter. In the profoundest sense, it must be said that life in so far as it is spiritual, has no geography, no calendar, no local confines or provincial home. In the face of these facts perhaps a word of apology is in order for this enterprise of a quarterly letter on the more significant intellectual and spiritual happenings during a given period as seen from the perspective of the skyline of New York. While spiritual events cannot be dated with the exactness of a political election, or a war, or a revolution, the spirit too has its seasons. And no one can have followed the deeper moral and intellectual changes in American life in the last decade or two without being aware how even in three months there comes to be a variation in the climate of opinion and in the imaginative weather. There comes to be a new turn in what the informed and sensitive are talking about, the books on the stalls show a new direction, there are flourishings and declines in one or another of the arts. A mood of hope or of fear, of despair or tranquillity comes to animate the general scene.

Then, too, as to geography, which it was said above is in essence irrelevant to the life of the spirit. That, too, should be said with reservation. The United States is singularly susceptible to gusts of opinion. There are movements and accents of thought here that are to be explained not least by the kind of economic and political scene and

history in which they appear. And even European and Oriental thought, which constitute no small part of our moral and intellectual nutriment, come to have both a different taste and a different effect when imported here than they have upon their native shores.

There is one special difficulty about a periodic report on the movement of things of the spirit. One cannot so much report events as report symptoms, or more strictly put, it will be the purpose of this chronicle to treat events only in so far as they are symptoms, signs of the times in the domain of the timeless. And such indications may come from the most diverse quarters. A book, a cinema, a political address may be, to the alert, an index of something more than a fact. Facts even, or particularly, the most external and political ones, may be freighted with moral significance. Your correspondent proposes to try scrupulously to select only such facts as are or seem to him spiritually symptomatic and representative.

So much by way of preface. The observations in the above paragraph may be illustrated by the circumstance that even in circles devoted to the more generous interests of the human spirit, economic and political matters have come to occupy unusual attention. This seems to be true all over Western Europe, but there is, I think, a special reason why it is true in this country at the present time. The present Government under the imaginative leadership of President Roosevelt is not simply trying experiments, political, social, and fiscal, of the most adventurous character, but all these experiments, judging by the utterances of the President and his closest official advisers, are marked by an obviously consistent and general intention and a pervading unity of vision. The New Deal, a phrase that has become at once a popular and a technical term throughout the country, refers to that extraordinary group of experiments in economic and social control, which have as their goal a planned society in which domination by the profit motive, it is hoped, will be succeeded by the ideals and motivating forces of a more generous and cooperative commonwealth in which individual lives may come more finely to fruition. It is not within the scope of this communication nor within the competence of this writer to examine or even enumerate all the technical economic and political devices which the New Deal of the Roosevelt Government involves. What is pertinent to this chronicle is the fact that scarcely a single signal pronouncement of the leaders of the present administration in this country has failed to be marked by some specific and obviously sincere reference to the deeper aims of an ordered society. It is beyond all peradventure that an element of idealism, at once incisive and profound, has entered American life in a way conspicuously absent from it since the tragic frustration and death of President Wilson. Whatever criticisms —and there are many from many

quarters—may be made against specific enterprises of the current regime in the United States, even its critics have acknowledged the generosity of motive, the high sense of a more generous life, that have marked the cardinal statements of the President himself and his official family. From the time of his ringing utterance on the day of his inauguration that the money changers must be driven from the temple, he has consistently suggested to capital and labour alike that recovery meant something more or rather something different than the restoration of material profits to the few. It meant and could mean a life for all, in which with material security re-established and the grosser inequalities removed life might find its true flowering in more and other than material ways. Nobody has quite sounded such a note in American political life since Wilson, gaunt and weary, pleaded before a great audience in New York in 1919 for a commonwealth of mankind "lest the great heart of the world should break". It is this new note that Roosevelt has imported into political life that explains why many who had in America considered political life the enemy of the spirit have begun to believe that politics and industry may yet in this country be made the instrument, as they were at the hands of Abraham Lincoln, of nobler aims. The "politics of time," in the language of A. E. (many of us in this country are beginning to believe) may be made allies of the "politics of eternity". It is a hopeful sign when even practical statesmen insist that the instruments of life are not its ends. In an address recently at the Foreign Policy Association, which meets fortnightly to discuss current issues, Professor A. A. Berle, one of the so-called Brain Trust, was one of four speakers to address a highly representative audience on "Which Way Out?" (of course, out of the economic depression). Mr. Berle emphasized not the economics, but the spiritual values of the New Deal. The latter were, to his mind, an attempt through devices however new and however social, to promote that spiritual flowering of the individual, which was the distinctive hope of American life as pleaded for and illustrated long ago by Emerson and Thoreau.

It is said among the economic experts that freight car loadings are an index to general economic conditions. In the same way, one of the ways in which the general temper of mind and feeling may be studied is by the outstanding events in the world of theatres, books and music. One notable characteristic of the present season in the theatre in New York is what one may define as the renascence of both poetry and moral integrity. The most loudly acclaimed, both by the intellectual and the larger public, is a play called "Mary of Scotland" by Maxwell Anderson, known here as both poet and playwright. The important fact about this play for our purposes is that it has brought poetry, both as to language and as to grandeur of intention, back to

the theatre, and that the grand manner and the singing lyric splendour of the lines have awakened a warm response. It was only last year that some of the critics were complaining, or at least asserting, that the day of poetry in the theatre was over. One other outstanding success, both artistically and financially, is a play called "Ah, Wilderness" ("Ah Wilderness were Paradise enow") by Eugene O'Neill, generally acknowledged to be America's most distinguished playwright. His more recent works had been sombre and morbid pieces of psychiatric analysis. In this play he studies with the most simple and with the same imaginative insight the longings and aspirarations of a normal adolescent boy in a naïve and wholesome family in a small town in Connecticut of the now pastoral seeming days of 1906. The play is a triumph of tenderness, realism and lyricism combined. And it constitutes a tribute to the finer reachings of that human nature which O'Neill had previously made his audiences feel was a vessel of corruption. It is no small symptom that the public has taken this new play of his to its heart.

Among the notable books that have attracted attention the same unwonted reaching may be discerned. There is Ralph Roeder's beautiful study, "The Man of the Renaissance," marked at once by its elevation of style and of theme. It is the lyric rendering of the spirit of an age consumed by the fire of beauty. The most popular book of poetry among that growing body of readers in America who read poetry is Yeats's "Collected Poems," than which there could be no more ardent instance in our age of a poet "obedient at once to his five senses" and to the deeper meanings and storms and calms those five senses echo or evoke. And in philosophy, the themes of art and religion, which had seemed to yield in recent years to those of social philosophy almost completely, are coming back to their own.

At my own (Columbia) university, a professorship of religion, where spiritual interests may be studied free of any specific theological commitments, was some years ago established. And by this autumn the most ambitious secular programme for the study of religion in any American university is in full swing. America, too, is discovering that men cannot live by bread alone. Thousands of them crowded a concert hall one autumn evening to hear Artur Schnabel play—and play nothing but Beethoven sonatas. America is becoming—who knows?—in a new and more auspicious sense an "outpost of civilization". New York during the musical season seems almost the centre of it.

IRWIN EDMAN

New York,
December 27th, 1933.

CORRESPONDENCE

THE SWASTIKA

[**S. V. Viswanatha** is the author of *Racial Synthesis in Hindu Culture* which was published in Trübner's Oriental Series. We really wonder whether a historical locus in the ordinary sense can be fixed for immortal symbols. A hint, however, as to the occult genesis of the Swastika is given by Madame Blavatsky in her *Secret Doctrine* (II, pp. 99-100).

Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent of Ananta, it found its spiritual death in the scholastic interpretations of medieval Anthropomorphists.]

Concerning the observations made by Dr. F. O. Schrader on p. 61 of the January ARYAN PATH that "the Swastika is pre-Aryan, and nobody can tell where it originated," but "it was known in Germany since pre-historic times," and means "the rise of a benign power or lucky time," and that "it is not by itself an anti-Semitic symbol," nor "a peculiarly Indian symbol,"—it may be of interest to mention one or two things about the Swastika, which might point to its origin and peculiar import.

The Swastika is generally accepted to be a symbol of "well-being," of "prosperity"; and this meaning is given to it by its derivation from Sanskrit (*Su+asti+ka*). It appears in two forms with its hands pointing clockwise or counter-clockwise (卐, 卍). Though the origin of the symbol may have lain elsewhere, it owes its popularity as a sacred sign, no doubt, to the Hindus and Buddhists with whom it was an invariable practice to prefix "Svasti" at the time any auspicious act was commenced.

Like many other religious usages and features appearing elsewhere at a later age, it would appear the Swastika also can be related to Egyptian mythology. In Egyptian hieroglyphics the symbol for "created life" is seen to have taken the form ☥ or 𓋹. If we ignore in these figures the "circle" at the top, standing perhaps for the "egg," i.e., life in creation, we get a cross which in all probability was the original for the later varieties of the "Christian Cross". In hieroglyphics again, the symbol 𓋹 stands for "Divinity". Putting the two concepts together, we should have a Swastika with only one hand 卐 to represent "Divine Creation". With four arms 卍 it may mean the symbol for Divine Creation of life *viewed from any of the four points*. It is possible that the symbol and what it stood for migrated also from Egypt to Italy, where it is met with in some old Etruscan tombs. Schliemann observes in his *Troy* that the symbol was found among the Greek ruins, and the left-handed Swastika is interpreted by him as a "mark of the sinister sex". Without the arms, it is the Greek "Cross" of later times, in which both the vertical and horizontal lines are of equal length.

It remains an open question yet as to when the meaning "Rise of a benign power or lucky time," that Germany attaches to the symbol, was given to it, and whether it may have been received direct from Egypt or only through India. It is worth while to learn from what age in "pre-historic times" it was familiar in Germany and known to have this meaning. It may, however, be observed here that the sense "Rise of a Benign Power" may have been borrowed from Egypt from the idea of "Divine Creation"; while the meaning "lucky time" seems rather to have been the result of a borrowing from "Sanskritic India". It must, in any event, be conceded that the name given to the symbol would show that it had a peculiar relation to, and influence on, Indian religious thought.

Palghat S. V. VIŞWANATHA

CHRISTIANITY AND HUMANITARIANISM

The centenary of Wilberforce's death last year gave an opportunity to clergymen and others still devoted to the Churches to make the altogether unfounded claim that the abolition of slavery was a triumph for the Churches. Students of history know that the Churches' claim has no foundation in fact, and it was therefore well that THE ARYAN PATH reproduced in its February "Ends and Sayings" some extracts from an article by Sir A. G. Cardew on the subject. But in referring to the indefatigable work of Wilberforce, Buxton and others, he wrote:— "The Protestant Churches in England had at last generally awakened to the iniquity of slavery." I respectfully venture to point out that this statement is erroneous, and that the Protestant Churches did nothing of any substantial kind to abolish slavery.

It should be borne in mind that Wilberforce himself, writing in 1832, admitted that "the Church clergy have been shamefully lukewarm in the cause of slavery abolition." In the now famous Lunn-Joad correspondence on "Is Christianity True?", Mr. Joad quotes this statement and points out that "the clergy of the Established Church either actively opposed or were completely indifferent to the abolition of the slave trade".

Sir John Harris, in *A Century of Emancipation,* says:—

> In America Abolitionists were formally denied Church membership, as Joseph Sturge discovered when he went there in 1841. In England it would be fair to say the Churches had not awakened to the criminal nature of slavery, and that clergy and ministers had not grasped the fact that the practice of slavery broke every law of the decalogue.

The father of W. E. Gladstone was a devout member of the Anglican Church, but he owned extensive plantations and was therefore keenly opposed to the abolition of slavery. When asked whether he wanted slavery to be interminable, he replied:—

> I humbly conceive that it is not for me to attempt to say when a system should terminate which Almighty God in the Divine Wisdom of His overruling Providence has seen fit to permit in certain climates since the origin and formation of Society in this world.

Sir John Harris also points out that leading families in the Christian Churches were so closely connected with the slave trade that the average Churchgoer's attitude was pretty accurately reflected by old Mr. Gladstone. He further shows that one of the Abolitionists drew public attention—and suffered for it—to the fact that the Society for the Propagation of the Gospel drew part of its revenue from the slave-cultivated Codrington Estates in the West Indies.

Of course there must have been many abolitionists in the Christian Churches but it may be said that the Churches *qua* Churches did not contribute to the abolition of slavery.

While Wilberforce was carrying on his great fight, there existed in England itself slavery in another form, namely, slavery of the labouring classes—particularly children—engaged in factories. What was the Church's contribution towards the investigation of the horrors of labour conditions? Absolutely none. By a curious irony Wilberforce himself recommended a *laissez-faire* policy with regard to labour conditions, and he wrote of the poorest and most miserable classes in England "that their more lowly path had been allotted to them by the hand of God, that it is their part faithfully to discharge its duties and contentedly to bear its inconveniences".

It is due to Lord Shaftesbury preeminently, that the national conscience was at last aroused against the different forms of virtual slavery that existed in England. The Church was a mere looker-on, despite the contention of Canon Barry of Westminister who wrote of the victims of the mines and factories that "the Church did hear their cry and delivered them—in the person of Lord Shaftesbury".

Bombay J. P. W.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS.

Lieut.-Col.R. H. Elliot, Chairman of the Occult Committee of the Magic Circle, the most influential body of conjurers in the Empire, writes in *The Spectator* of January 15th, that after fifteen years' continuous investigation by that body, it has not been possible to "point to a single observation in favour of Spiritualism". His conclusion is that it is all fraud and trickery on the part of the mediums; and in proof of this he stresses the low intellectual level of several communications purporting to come from the spirits of distinguished dead persons.

Mr. C. E. M. Joad, in the next issue of *The Spectator*, agrees with much of what Lieut.-Col. Elliot writes. "Spirit messages, the fact is, alas, too obvious, are not remarkable for their intellectual content." Mr. Joad, however, points out that in his experience certain phenomena have occurred which cannot be explained away as mere trickery and which demand "investigation by scientific methods in a spirit of scientific detachment". But the Psychical Research Society, which has always consisted of some of the most distinguished men of science, may be supposed to have carried on their investigations in such a spirit, and yet the fact remains that such investigations have lacked solid results. In an interesting article on psychical research in *The Manchester Guardian*, Dr. Robert H. Thouless writes on the failure of that Society in its fifty years of existence to settle "the problems of the reality and nature of such apparently supernormal occurrences as telepathic communication, clairvoyance, spirit-rappings, table-turning etc." He candidly admits that "the vast majority of the problems about which there was doubt at that time [*i.e.*, at the time of the establishment of the Society] are still doubtful".

It has been repeatedly suggested in these pages that what are called psychic phenomena can never be properly understood without definite knowledge about the different principles making up the constitution of man. That knowledge has been available for ages in the East, but Western savants blunder on, "investigating" phenomena, and sternly ignoring the record of the findings of their great predecessors in the Orient. The ancient eastern psychology has a thoroughly rational explanation of the phenomenon of telepathy, for example, but Dr. Thouless remarks:—"Telepathy, if it be a fact, fits in with nothing that we know of mind or brain, and casts no new light on what we already know of human psychology." Is not this statement tantamount to an admission of the inadequacy of present western knowledge regarding brain and

mind, and of present western psychology? Again, the relation between mind and matter, which Mr. Joad calls "that most puzzling of all relations," is not an insoluble mystery to the student of the psychology of the ancient East.

For the reasons indicated above, we are left cold by the announcement that a new International Institute for Psychical Research has been formed to investigate psychic phenomena on strictly scientific lines. The known materialistic bias of its President, Prof. G. Elliot Smith, does not encourage hope that the new Institute will fare much better than the older Society whose failure is now generally admitted. There probably will be the same stubborn refusal of the clues offered in the authentic texts of ancient Eastern psychology, which Madame H. P. Blavatsky synthesized and made readily available. Such theories alone can guide the Western psychologists to the proofs they seek, without grave risk of injury to helpless mediums, the tools on which they depend for their investigations. It is not in the séance room that the great Sages of the East have acquired the mastery of occult arts and sciences and probed the deepest mysteries of nature.

Sir Ernest Wallis Budge, perhaps the greatest living authority on Old Egypt and Chaldea, and formerly keeper of the mummies in the British Museum, has stated in an interview (*Daily Express*, January 17th) that he believes he holds the secrets of the "Death Ray," of self-levitation, of television, of wireless without the aid of machinery, and of communion with the dead. He is reported to have said:—

> All powers were in the safe keeping of the "masters" who passed them on to those initiates who had a vocation for their development and the necessary judgment for their proper use.

When Madame Blavatsky wrote about certain secrets in the possession of Eastern Sages which could not be made public, she was scoffed at as a charlatan. We wonder what will be said now of the statement of such an eminent authority as Sir Ernest Wallis Budge, who, when requested to enumerate the psychic powers of which he knew said, "No; because then I would be locked up." Again, he spoke of knowing "an African and an Indian who could vanish into air as you spoke to them, touched them," and said, "I doubt whether any Englishman could dissolve from view even if he were told how to. These arts need practice." Whatever the basis for his claims to knowledge of the Occult and its present custodians, his interview should provide the new Psychical Research Institute with ample matter for inquiry. Will it be free from the weaknesses from which the older Society for Psychical Research has suffered and suffers? Through ignorance, obstinacy and arrogance the Society for Psychical Research of 1884 lost the splendid opportunity to learn, which H. P. Blavatsky and her Masters offered. From then to now what has it learnt? Nothing.

AUTHENTIC THEOSOPHICAL TEXTS

Available at 51, Esplanade Road, BOMBAY.

By H. P. BLAVATSKY

The Secret Doctrine. The Synthesis of Science, Religion, and Philosophy. Two Volumes bound in one.

Isis Unveiled. A Master-Key to the Mysteries of Ancient and Modern Science and Theology. Two Volumes bound in one.

The Key to Theosophy — The Voice of the Silence
Raja-Yoga or Occultism — Five Messages
Transactions of the Blavatsky Lodge
Theosophical Glossary

By W. Q. JUDGE

The Ocean of Theosophy
Echoes from the Orient — An Epitome of Theosophy
Letters That Have Helped Me
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali

U. L. T. PAMPHLET SERIES

Reprints of old Theosophical articles now practically inaccessible to the public. Among those published are:

By H. P. Blavatsky

On The New Year.
Christmas.
Is Theosophy A Religion ?
What Theosophy Is.
Truth in Modern Life.
Memory in the Dying.
The Origin of Evil.
The Fall of Ideals.
Mediatorship.

By W. Q. Judge

Theosophy Generally Stated.
Karma.
Culture of Concentration.
Overcoming Karma.

By Damodar K. Mavalankar

Castes in India.
Mind-Control.

Price: Anna 1, or 2d. or 5 cents.

THE ARYAN PATH

51, Esplanade Road,
BOMBAY

CONTENTS FOR MARCH 1934

THE CHALLENGE OF TOLSTOY
PSYCHISM: ITS DANGERS AND USES—*By Hugh I'A. Fausset*
NATIONALISM: PAST FAILURES AND FUTURE HOPES—
I. NATIONALISM AND RELIGION—*By Hans Kohn*
II. THE USE OF RELIGION IN NATIONALISM—*By Ramananda Chatterjee*
III. NATIONALISM AND ARISTOCRACY IN ASIA—*By Philippe Mairet*
PARACELSUS—*By Geoffrey West*
WHEN MAY WE COMPROMISE?
I. THE ANCIENT VIEW—*By G. V. Ketkar*
II. THE MODERN VIEW—*By C. E. M. Joad*
THE PHILOSOPHY OF THE UPANISHADS—*By R. Naga Raja Sarma*
NEW BOOKS AND OLD—
CHRIST AND SATAN—*By John Middleton Murry*
REVIEWS—*By Paul Brunton, G. R. Malkani, A. Newsome, N. S. Subba Rao, A. R. Ubsdell, Alan W. Watts, Winifred Whiteman*
THE LAND OF PSYCHE AND OF NOUS—*By A. E. Waite*
CORRESPONDENCE—
THE SUFIS AND REINCARNATION—*By J. S.*
ENDS & SAYINGS

TO APPEAR IN MAY AND AFTER

MY LADY POVERTY—*By E. H. Brewster*
THE ORIENTATION OF WHITTIER—*By Arthur Christy*
BEYOND HUMAN VALUES—*By Paul E. Johnson*
THE FREE MAN ACCORDING TO MARX—*By John Middleton Murry*
JULIAN THE APOSTATE—*By N. Narasimha Moorty*
THE DOCTRINE OF FAITH IN JAPANESE BUDDHISM—*By M. G. Mori*
THE DIONYSIAN RELIGION—*By Llewelyn Powys*
THE PATH OF THE SOUL IN SUFISM—*By Margaret Smith*
PRESENT CRISIS IN WESTERN CULTURE—*By F. S. C. Northrop*
WHAT IS THERE WORTH SAVING IN EUROPEAN CIVILIZATION?—*By Count Carlo Sforza*
THE CALAMITY OF COLOUR—*By James Stern*
A DEFENDER OF THE PHLOGISTON THEORY—*By Dorothy Turner*
ARYAN SYNTHESIS AND DRAVIDIAN CULTURE—*By S. V. Venkateswara*

Per Annum—Rs. 10 India; £1 Europe; $ 5 America.
Single Copy—Re. 1 India; 2*s.* Europe; 50 cents America.

Aryan Path Office ... 51, Esplanade Road, Bombay.
" " " ... 20, Grosvenor Place, London, S. W. 1.
" " " ... 119, West 57th Street, New York.

Printed by M. N. Kulkarni at the Karnatak Printing Press, 318A Thakurdwar, Bombay, and published by K. N. Panday, Theosophy Company (India) Ltd., 51 Esplanade Road, Bombay.